

The Philanthropist.

JAMES G. BIRNEY, EDITOR.

We are verily guilty concerning our brother *** therefore, is this distress come upon us.

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THE PHILANTHROPIST

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TERMS.

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PRO-SLAVERY ECCLESIASTICS.

From the Western Christian Advocate.
Ohio Annual Conference.

REPORT OF THE COMMITTEE ON ABOLITION AND COLONIZATION.

[CONTINUED.]

We come next to notice your description of abolition.

What would you think of an assemblage of divines; a Presbyterian synod for instance, who should undertake to give to the world a portrait of Methodism, and instead of referring to the doctrines and discipline of the church, and of her most approved authors, should make it up of the many misrepresentations which were heaped upon Wesley and his followers in early times? Such is the treatment abolitionists have received at your hands. So distorted is the picture your committee were pleased to draw, that had it been left without a name, we could never have recognized it, as well as we are acquainted with abolition. We much regret the whole production, but more especially the statement in parenthesis, that "abolitionists are as much opposed to the colored people being removed from our country, even with their own consent, as they are to having them remain in bondage;" inasmuch as it is a calumny perfectly new to us, and we believe to the world; nor can we think it ever had a local habitation, till it obtained a lodgment in the report of your committee. For the other misrepresentations contained in the report, an origin can easily be traced to the slanderous publications of the day; but for this, we are unable to find even such a parentage.

We will now leave it for those who originated it, to reconcile their conduct with the ninth commandment as they can; and to settle the account with their consciences and their God. After reading the statement just referred to, we could not of course be much surprised to find you pronouncing "amalgamation inseparable from the scheme of abolition."

Whilst you accuse abolitionists of appealing to "jealousies, fears, and most violent passions," you yourselves have struck on the very chord upon which the jealous, fearful and passionate opposers of any improvement in the condition of the colored man, are constantly harping. The desperadoes who trample law under foot, and set at defiance the constituted authorities of the land; the faculties of literary institutions who dismiss students for regarding men according to their moral worth, rather than the color of the skin; and the statesmen who prohibit the black man from calling his fellow sinners to repentance, all assign the same reason for their procedure, by raising the cry of "amalgamation"—not of an amalgamation actually in existence neither, but one in prospective, which you conceive to be "inseparable from the scheme of abolition," and which they conceive to be inseparable from the scheme of negro instruction and negro preaching, &c. &c. Are you not aware, that this same unanswerable argument of amalgamation was long since made use of against the African slave trade. The society of Friends petitioned the Congress of 1789-90, for the abolition or restriction of that traffic. On its being presented, a member from Georgia observed, "though the Quakers may choose to intermarry with them, there are others who will choose to preserve their race unsullied." Perhaps even you may wonder what connection there was between the subject before him, and such intermarriages; and be ready to inquire why he made such remarks. Were we permitted to assign a cause for it, we should say he talked thus, for the very same reason that the opponents of emancipation talk so now—for the want of an argument to offer against it.

What are we to think of that delicate sensibility that is so terrified at the thought of the possibility of persons of different colors living together in honest wedlock; and yet manifest no alarm at the unlawful mixture of color which is continually taking place where slavery exists? What confidence can we place on the sincerity of persons, so clamorous in opposition, to abolition lest amalgamation should ensue; yet when we wish to abolish slavery, that colored females may receive the protection of law instead of remaining under the irresponsible control of licentious masters and overseers; they tell us we "have no right to interfere" with this delicate question, for "the constitution of the United States implicitly secures to the southern states the right of control over their slaves?" Was there ever a more striking exemplification of training at a goat and swallowing a camel?

We come now to your insinuation that abolitionists have attempted "publicly to teach and enforce it [amalgamation] on the people." If you can point to one efficient advocate of the cause of abolition who has married a wife of the African race, we will confess we have done you injustice in harboring the belief that no abolitionist had so conducted himself as to furnish just grounds for such insinuation. If you can show an instance wherein any of those who stand in the front ranks of abolition in America, or any of those whose exertions swept the cause of slavery from the British colonies, or encouraged it by practice, we will make the same confession. The amalgamation of which we hear so much, is only a theoretical one, whilst all history will attest that it is the practical slaveholder who is the practical amalgamator. After meeting with assertions like those we have already noticed, we could not be greatly surprised at finding "the efforts in favor of immediate abolition" charged with a long catalogue of crimes, even to the destruction of life; though no negative can be better established than this, that, in all the "slaveless mobs," so charitably attributed to abolitionists, not one of them has been concerned; and in all the destruction and abuse of property and of persons they have had no share, save as being the objects of attack. As well might Mordecai have been accused of causing the decree to go forth for the destruction of the Jews.

But "the means by which the doctrine of immediate abolition has been disseminated," you think "are to be regretted." As you have detailed these means very minutely, we propose entering into an

examination of them. You tell us that "abolition and anti-slavery societies have been gotten up."—What is there criminal in this? You are surely not prepared to condemn all associations. We presume, therefore, you will not pretend there is anything wrong in itself, in getting up societies. But you say "the views and measures of these societies are seconded by foreign agents." And so were the "views and measures" of Mr. Wesley in England "seconded" by that "foreign agent," John Fletcher, who had come over to England from the continent of "Europe;" and although it is probable many of the old church folks of that day thought his movements might be "injurious to christian fellowship," yet who of the Ohio Annual Conference would say, that to encourage his conduct was unbecoming any christian? A "foreign agent" came "out from Europe" who "seconded" "the views and measures" of the American colonies in their struggle for independence, nor did it prove "dangerous to our civil institutions." Many "foreign agents" have been "sent out from Europe" and elsewhere, "professing to be ecclesiastics," and are now stationed amongst Pagan idolaters of different nations. In many instances, their "movements are of a political tendency, and calculated to exert a disorganizing influence" on the "civil institutions" of the people amongst whom they reside. And are you not engaged in supporting such agents? May it not therefore be excusable to have views and measures supported by foreigners?

But you say "they have to rely for the dissemination of their doctrine in the slave states on the press, through which they are flooding the nation, at their own expense, with tracts, pamphlets, and newspapers, of an offensive, inflammatory character."—And why is it wrong for an abolitionist to make use of the press? You will not, we think, pretend that this is unconstitutional, when the constitution guarantees that liberty to him, in common with every other citizen. It may now be offensive, and no doubt is, to many of "our brethren in the south," to have it published, "that all men are created free," and to have it insisted on that we should do unto others as we would they should do unto us. If the repetition and application of these sentiments be offensive and inflammatory, then are abolitionists guilty. But "they are flooding the nation at their own expense," with these publications. What impudence! Only think of it! These "fanatics of the north," without getting the patronage of any legislature, or general assembly, or bishop, or conference, presume to print "tracts, pamphlets, and newspapers," and send them through the country, and "at their own expense" too. Does it not indeed prove them "reckless of all consequences?"

Another ground of complaint you find against "these societies," is, that they send their publications by mail. Wherein the error of this lies, we are unable to discover, unless it has become one of the "domestic regulations" of the south, that such papers as the United States Telegraph, Southern Religious Telegraph, Western Christian Advocate, and Cincinnati Journal, shall not be exposed to an AMALGAMATION in the mail bags, with such papers as the Liberator, Emancipator, Genius of Universal Emancipation, &c. Having now passed through the catalogue, we are utterly unable to discover any just cause of alarm. They are the same means you use to propagate your sentiments; they are means that are, and should forever remain, common to all our citizens. Whenever any class of the community are debarrd from them, we are no longer a free people.

The manner in which you mention the "main object" of "these societies," is worthy of notice.—You thus express it: "more than 3,000,000 of slaves to be turned loose on community, reckless of all consequences." Indeed, this has a frightful sound. Doubtless on reading it, many a timid child and nervous female have been presented with the idea of thousands of lions and tigers making their appearance in the midst of some of our peaceful villages, indulging their carnivorous appetites without restraint on the unprotected inhabitants. To persons of consideration and intelligence upon other subjects, the word "abolition" at once presents the whole 2,000,000 at their own doors, and they exclaim in amazement, "what shall we do!" But let us see what this turning "loose" amounts to, and whether the manner in which it is handed out is not an appeal to "jealousies, fears, and violent passions," rather than to "judgments, sympathies, or benevolent feelings." Were it in fact even such a turning "loose" as you seem to imagine; were it done from a sense of duty; were it done in reference to the command to "remember those that are in bonds as bound with them;" in short, were it done from a conviction of its being required by the law of God, would it not manifest a woful lack of faith, to hesitate for fear of "consequences?" Ought not all Christians, and especially christian ministers to be willing to trust consequences in the hands of God? As citizens of this "christian republic," you doubtless admit (though you have not done it in the document under consideration), that all are justly entitled to liberty and the pursuit of happiness; yet, you would withhold these from "more than 3,000,000" fellow beings for fear of "consequences."—The sons of Jacob knew that Joseph was as much entitled to liberty as themselves, but for fear of "consequences," they sold him, by which the very consequences which they wickedly endeavored to avert were brought upon them with increased severity. For fear of the "consequences" resulting from the acknowledgment of Jesus Christ as the true Messiah, the Jews crucified him. How long was it after this, before the Romans came and took away their "place and their nation," the very event which above all others they seemed anxious to avoid? But when you talk of consequences, you would do well to remember that "consequences" awful and appalling as any fitting before your terrified imaginations must flow from the perpetration of slavery, or God cannot be a God of justice.

You scarcely need be told at this day, that the object of abolitionists is, to restore to the unfortunate sons and daughters of Africa their natural, unalienable rights; and to have them protected in the enjoyment of those rights by adequate and impartially administered laws. To effect this, they must be released from that irresponsible control to which they are now subject. This is the turning "loose" at which abolitionists aim. What is there in it so alarming? Would you apprehend any danger from the "80,000" whom you tell us "are already recognized as members of our church," or from those who are infirm from age, or imbecile from non-age? By these deductions, the host of 2,000,000 would be very much reduced. After taking from the 80,000 the idiots and invalids, to say nothing of those vast numbers, who, if we credit our brethren in the south, would not leave their masters on any terms, the number would not sound so appalling, especially when we reflect they are scattered from the Chesapeake to the Sabine, and from the Atlantic to the Council Bluffs. We hardly presume, that you, yourselves, would be much startled at the existence of such a foe, unless you apprehend each sable son to be a Sampson or a Buonaparte, and every wench

as valiant as the wife of Heber the Kenite, and resolute as Joan of Arc.

But, after all, what is this parade about turning them "loose," but an empty sound? Are they not already loose? What proportion of their number are literally chained or confined? Few indeed are those who are not sufficiently loose to engage in any work of bloodshed or carnage were they so disposed. Giving them freedom will confer no additional physical powers—will place in their hands no means of injuring others; whilst it must do much towards allaying such a disposition where it may exist. Were freedom conferred on every slave in the nation, would they be more loose than Gen. Nat and his associates were? But they were all slaves who had not been "turned loose in community, reckless of consequences," for it does not appear that one free black was concerned in the Southampton insurrection.

One of the great evils which you tell us the abolition movements tend to produce is, "schism in churches." It is true they may tend to this, and we trust in the great Head of the church, that he will sanctify them to the cleansing of it, from man-stealers and their abettors, and from those who rob the fatherless and oppress the hireling in their wages. It matters little how many schisms take place in any church which is not Christ's; and can it be believed, that he will acknowledge as members of his church, those who, for the sake of gratifying their love of money or of ease, will buy and sell the purchase of His blood? If he will not, what will be the chance of those who will look quietly on, without offering a word of rebuke, or willingly suffering others to do so?

As but one argument is introduced into the report of your committee, we would hardly be treating that with proper respect, to let it pass unnoticed. The argument, if we rightly understand it, is this: our discipline recognises the civil government under which we find ourselves placed, as that to which we are bound to yield obedience; and as the constitution of this government secures to the Southern States, the peaceful possession of their slaves, therefore, for any Methodist to interfere with the subject of slavery, is inconsistent with the creed to which he has subscribed, in uniting himself to the Methodist Church, as that discipline makes it the duty of our ministers to enjoin obedience to the powers that be.

Were we even to admit all this to be correct reasoning, abolitionists must stand acquitted, till it can be shown that they have in some way, been disobedient to the government of the United States, or to the individual States in which they reside. So far from this being true, it is not pretended, that a single law has been violated, and our brethren in the South, are calling on their brethren in the North, to enact laws for the special purpose of making their conduct criminal. Thus it is admitted that their conduct is lawful, however much it may be "to be regretted."

But though no law is violated, still in your "opinion," such high handed measures of the abolitionists "are at war with the principles of the constitution." We have already seen, what those "high handed measures," are, according to your own showing. Let us now test your reasoning by applying it to other cases. Many, perhaps most of the states, authorize lotteries by legislative enactments. We have no right to interfere with the "domestic regulations" of other states, as you tell us, and therefore, we must not preach and write against lotteries. If we were within those states, it would violate your rule of "obedience to the powers that be." Look at it brethren, and say if you wish our brethren in those states to seal their lips in silence, whilst the members of their flocks are hourly exposed to the danger of being drawn into the vortex of destruction, by these demoralizing, swindling establishments. Would you not rather they should cry aloud and spare not against that wickedness in high places, which encourages such abominations.

Is not the distiller as perfectly secured by the constitution and laws of the land, in the pursuit of his calling, as the man of any other occupation? And are not persons authorized by the "powers that be," to follow the business of dealing in spirituous liquors? Yet perhaps, there is scarcely one of your whole body, but what have sided in getting up societies, mostly among those who have nothing to do with ardent spirits, "whose plan appears to be, so to operate on the public mind by travelling agents, through the press and otherwise, as to produce a general excitement, preparatory to the main object of a sudden, universal cessation of distillation, and thus throw out of an employment, implicitly secured to them by the constitution, thousands of distillers, "to be turned loose in community reckless of consequences." And why is it not according to your own reasoning, as much "at war with the principles of the constitution," to pursue this course in relation to ardent spirits, as to slavery? Are you not aware that the opponents of the temperance reform of the present day, bring against it the same objections, that you do against the anti-slavery movements? How often has it been said, "the influence of these (temperance) measures, is unfavorable to friendly intercourse," that they engender strife, and that they are generally supported by men "professing to be ecclesiastics?"

We would here take the liberty to suggest, that the doctrine of unconditional obedience to the powers that be, is not a scriptural one. It appears, however, to have usurped the place of that inculcated in Paul's epistle to the Romans, of subjection "to the higher powers." Though he taught this, neither he nor the other apostles, appear to have taught or practiced the other; but on the contrary, when they were strictly enjoined to speak no more in the name of Christ, they went in open disobedience to the higher powers, and preached Christ and the resurrection. In short all their persecutions and scourgings, and the ignominious deaths which finally befel them, were in consequence of the disobedience to the powers that then were.

Daniel was so disobedient to the government under which he found himself placed, that he obstinately persisted in praying; nevertheless, he was perfectly subject to that government. Jonathan the son of Saul violated the law of his father, but that law was a rash one, and the people decided, and as Dr. A. Clarke argues, very justly, that Jonathan should not suffer the penalty annexed to that law. But few would have been the stripes, and few the martyrs for the cross of Christ, had those who suffered, felt it their duty to have yielded unconditional obedience to temporal rulers.

Permit us now in concluding our remarks on the argumentative part of your report, to inquire, if the right of associating together, of discussing subjects of public interest, of using the press for the publication, and the mail for the distribution of documents, which may be deemed essential to the public welfare, are not as fully and as perfectly secured to us, as the possession and right of control over the slaves are to the people of the South? Nay more—are not these privileges expressly secured to us by the constitution? You admit that the slave-holding privileges are only implied. Why then are not abolitionists as perfectly under the protection of the constitution, in the prosecution of their plans of operation, as the slaveholders are, in the possession of their slaves? If then the opposition of abolitionists to slavery, be an "officious meddling," it is not the opposition to abolition manifested in your report, equally so, and consequently, such as "no Methodist can consistently advocate or approve." The definite points to which your attention was particularly directed by the committee, were presented in the five resolutions with which the report opened. In the first, you realize that you "have no cause to regret the course which has been pursued by the Methodist Episcopal Church on the sub-

ject of slavery." Ought not every step taken by any branch of the church, to accommodate itself to the maxims and policy of the world, to be regretted? Has not this course been pursued by our church in relation to slavery? Let historical facts answer. In the minutes of the conference held at Baltimore in 1780, the 17th question and answer were as follows: Does this conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society, contrary to the dictates of conscience and pure religion, and doing that which we would not others should do unto us and ours? Do we pass our disapprobation on all our friends who keep slaves and advise their freedom? Answer, yes. This was the Methodism of that day, it was the Methodism of Asbury, Garrison and their brethren. How different from this must be the Methodism of the presiding officer of the New Hampshire conference of 1835. He refused to put the question for the adoption of a resolution, declaring "that holding and using human beings as property, is a sin against God, and a violation of the inalienable rights of humanity." It seems the Bishop supposed it would "be unconstitutional for an annual conference to express an opinion against slavery. Whatever you may think upon the subject, we think it is much to be regretted that, though the general rule still retains its place in the discipline, yet articles have from time to time been added, which render the application of that rule dependent on such laws as wicked men may see fit to enact, to subvert their own wicked purposes. We regret that additions have been made to the discipline, which give countenance to the idea that human laws may render a man guiltless in the sight of God, in withholding from his brother that, which Wesley declares to be "the right of every human creature, as soon as he breathes the vital air." The same great man puts "slaveholders, of whatever rank or degree," exactly on a level with men-stealers. Though these were his opinions, and though American Methodists profess much veneration for his name, yet, according to our discipline, whether a slaveholder shall be eligible to any official station in the church, depends on the law of the State in which he lives; and whether "colored preachers are official members," shall have the same privilege in the church as others, is made to depend on the "usages of the country." In view of these things, we find much to regret where you find nothing. We think it is much to be regretted, that those who maintain the same doctrine as the early Methodists on this momentous subject, should by their professed followers, be denounced as fanatics, and their conduct pronounced "unbecomingly christian, patriot, philanthropist, and especially any Methodist." We regret that you spent so much labor in vain to explain the views of abolitionists, when you might have done them justice at once, by transcribing the declaration of the conference of 1780, above quoted, as that contains the creed of every abolitionist of our acquaintance, and we believe of the State of Ohio, and probably of the United States.

We would like to know in what light you view "Wesley's thoughts on Slavery;" and we would challenge you to produce a single publication of any abolition or anti-slavery society to which the appellation of "high-handed" or "inflammatory" could be applied with more propriety than to that. There are many other things, either directly or more remotely connected with this subject, which we cannot but regret. One is, that our preachers should so generally when reading the "rule" on slavery, to their congregations, say, "we have nothing to do with it." Another, that the editor of the organ of the Methodist Episcopal Church in the west, should, in noticing one of the most flagrant outrages ever committed in our country, manifest a disposition to be merry on the subject, by heading the article with a pun on the name of the unfortunate victim of mobocratic malevolence. The article referred to was headed thus, "The Dresser Dressed." See "Western Christian Advocate," of August 21st, 1835, in which is given a brief notice of the outrage committed by a mob in Tennessee on Mr. Dresser, for being an abolitionist. The editor then pronounces this outrage to be the "fruits of abolition." We wonder if brother Morris would call the sioning of Stephen the "fruits" of Christianity.

To us it is a source of much regret, that a literary institution under the patronage of our church, and bearing the venerated name of Wesley, should drive from its halls, a youth for no other reason, than because his forefathers inhabited the torrid zone. We think it is to be regretted that you, as a body, should deem it your duty to maintain a studied silence on one of the crying sins of our nation.

[CONCLUDED NEXT WEEK.]

POLITICAL.

The following graphic scene, recently enacted in Congress, with the eloquent remarks of our friend John G. Whittier, the editor of the Essex Gazette, will, we doubt not, be acceptable to our readers.

The Right of Petition Gone.

Scene in Congress, May 25—Pinckney's Resolutions. The resolutions of the select committee on the subject of slavery came under consideration in the House of Representatives on the 25th ult. The resolutions are as follows:

"Resolved that Congress possesses no constitutional authority to interfere in any way with the institution of slavery in any of the states of this confederacy.

"Resolved that Congress ought not to interfere in any way with slavery in the District of Columbia.

"And whereas, it is extremely important and desirable that the agitation on this subject should be finally arrested, for the purpose of restoring tranquility to the public mind, your committee respectfully recommend the adoption of the following additional resolution, viz:

"Resolved, that all petitions, memorials, resolutions, and propositions, or papers relating in any way, or to any extent whatever, to the subject of slavery, shall, without either being printed or referred, be laid on the table, and that no further action whatever shall be had thereon."

Mr. Robertson, of Va. made a speech against these. They were not sufficiently strong; and he moved an amendment denying the constitutional right of Congress to legislate on the subject of slavery in the District of Columbia. He attacked Mr. Van Buren, denounced him as a non-committal man, and ridiculed his letter on the subject of slavery to certain gentlemen in N. C.

John Q. Adams rose and attempted to reply.—Owens of Georgia started up to gag him by a call for the previous question. Several members called for the orders of the day. The speaker decided that the next step was to ascertain if the demand for the previous question was seconded. Adams started on his feet, and with great vehemence of gesture and

tone appealed from this decision. "Let the speaker," he shouted in a voice of thunder, put his decision in writing! "Order—order" was vociferated all around him. The venerable Ex-President refused to be gagged. In the words of an eye witness, Mr. Adams never flattered. His pallid cheeks grew crimson all over with indignation, and high above the tremendous uproar and din of a hundred voices, was heard in his clear tones: "Sir I do not think there is a majority here who will sanction this attempt to stifle debate ('order, order') I therefore withdraw my appeal."

Several members called upon Owens to withdraw his call for the previous question. He refused and his call was seconded.

"What will be the main question?" enquired Mr. Adams.

"On concurring with the resolutions reported by the committee," replied the speaker.

"I appeal from this decision," cried the Ex-President with vehemence. "I am aware that there is a slaveholding speaker in the chair!"

Several members attempted to speak, but their addresses to the chair were drowned by loud cries of "order, order," mingled with shouts of "go on!" Over all rose the voice of Adams. Mr. Speaker said he, "am I gagged or not?" The chair denied his right to make such a demand. Mr. Adams appealed from the speaker's decision, and confusion and uproar became the order of the day. The speaker, contrary to all parliamentary usage, told Mr. Adams that he could not be permitted to multiply his appeals.

The first resolution was then read.

"Resolved, that Congress possesses no constitutional power to interfere in any way with the institution of slavery in the states of this confederacy."

John Quincy Adams rose. Amidst the uproar and confusion he asked for a brief discussion of the question. "This is a question," said he "which I am most anxious to have debated, and if the House will give me five minutes I pledge myself to prove that the doctrine of this resolution is unconstitutional and false!"

The House refused to hear him and the question was taken. The ayes and noes were called for.

Several ultra-southern men refused to vote. Mr. Adams attempted to speak and was finally called to order by Hamer of Ohio. The Ex-President indignantly reminded the House that Mr. Hamer was one of the signers of the report and resolutions, and of course, he wished to suppress debate. Eighty only voted in the negative, among them were Stephen C. Phillips, John Q. Adams, and Wm. Jackson of Massachusetts.

The second resolution was then read implying that Congress ought not to abolish slavery in the District of Columbia, and passed ayes 117, nays 45.

The question was then put on the third resolution. Mr. Phillips of Essex South District rose and denounced this resolution as subversive of the forms of the House, and the effect of which would be to deprive citizens of the right of petition. He moved to lay it on the table. Negatived, 118 to 69.

The ayes and noes were then taken. Mr. Adams rose once more. A powerful effort was made to draw his voice, but it rose above the tumult and rang over the assembly. "I regard," said he, "this resolution as a direct violation of the Constitution of the United States—the rules of this House—and the rights of my constituents."

The resolution passed by a vote of 117 to 68.

Some of the southern members declined voting—because the resolutions did not expressly deny the constitutional power of Congress over Slavery in the District. One stated that the report ought to be burnt by the common hangman, and its unfortunate author came in for the same kind of abuse which has been so liberally applied to the abolitionists. Yet these men talk of Northern fanaticism! An instance of wilder and more absurd fanaticism than that which exists at the South on this subject cannot be found in history. The subjects of this fanaticism demand that the mouths of abolitionists shall be gagged; and a portion of our northern people tell them that it shall be done.

What next?—Why, to these very obsequious and obedient gentlemen they are beginning to deny the right of being less fanatical and intolerant than themselves. Even their own citizens, who happen to have any conscientious or constitutional scruples as to the ipse dixit of Gov. McDuffie, are 'rowled in' the true spirit of Lynch Law before the 'slow fire' of their misrepresentation and abuse.

But in the name of reason what do the southern members desire? The third resolution is in substance, that all future memorials or petitions on the subject of slavery, or its abolition, shall be neither printed nor referred, but laid on the table, in entire silence. Is not this sufficiently despotical? Must a more deadly blow than this be given to outraged and violated liberty?

But the south are dissatisfied! It will learn ere long that the unbought yeomanry and mechanics of New England are still more so.

What—the voice of the people unheard by their servants!—I be remonstrances and petitions of the people treated with silent contempt by the THINGS of their own creation! Who made this Congress which undertakes to dictate to the people the subjects upon which they shall speak or petition! The thing is monstrous. It would be fatal to an English Parliament. It would tumble Louis Philippe from his throne. And shall we republicans who bow to no human laws save those of our own making; who acknowledge no human authority save that of our own creation—shall we be told that, on a great question involving not only the rights of the slave, but our own rights and the rights of every man under the whole Heaven—we shall not be heard, nor our arguments and remonstrances heeded by our SERVANTS in Congress!—The fatal precedent is now established that Congress may trample in the dust any future petition of the people on any subject whatever. By the same rule, the Congress of 1829 and 30 might have refused to read, print, or refer, the memorials of the southern people against the Tariff. The Congress of 1833, with a majority in favor of the U. S. States Bank, might have kicked the remonstrances and petitions of the people against that institution under their table. Are the people prepared for such a resolution? It is a declaration of independence on the part of their representatives—independence of the people! It is a violation of the Constitution. It is a DELIBERATE ABROGATION OF THE GREAT RIGHT OF PETITION.

It is strange! It is dreadful! shout Tyranny, shout, through your dungeons and palaces, FIRE! FIRE! If there lingers one spark of her fire, tread it out.

And return to your empire of darkness once more!

In the name of the people of Massachusetts and in defence of the noble provision of our Constitution that "Congress shall pass no law abridging the freedom of speech and of the press, and the right of the people peaceably to assemble, and petition for the redress of their grievances," we enter our solemn protest against this resolution. The thanks of every friend of liberty and the constitution are due to Ex-President Adams for his persevering and manly efforts to prevent its passage.

Address of the Executive Committee of the
AMERICAN ANTI-SLAVERY SOCIETY.

To the Auxiliaries and members of the American
Anti-Slavery Society:

DEAR BRETHREN—Having, by your suffrages and
the providence of God, entered upon the third
year, as your Executive Committee, we desire to
address you, at this interesting crisis on the pros-
pect before us.

The anniversary was numerously attended by
friends of the cause, and by those who are hal-
ling between two opinions, and the addresses and
resolutions indicated increased strength in our
righteous undertaking. The business meeting of
the Society occupied the two following days, and
in the various discussions, plans, and resolutions,
great unanimity, zeal and liberality prevailed.
We bless God that our pathway is illumined by
the light of his countenance, that the union of
the brethren is so cordial and strong, that our
numbers and resources are so rapidly increasing,
and that we have such constantly increasing
evidence for the belief that, under God, our la-
bors will issue in the peaceful and speedy ter-
mination of slavery in this nation.

At the anniversary the following resolution
was adopted:

Resolved, That impressed with the vastness
of the moral, political, social and personal evils
of slavery, and encouraged by the success that has
attended its labors, this society is desirous of
giving increased energy to its exertions during
the ensuing year, and therefore, we, who are
here present, do pledge ourselves to pay into the
treasury of the American Anti-Slavery Society,
the present year, our proportion of the sum of
fifty thousand dollars.

On the subsequent days subscriptions and pledges
were made, on behalf of auxiliaries and in-
dividuals, amounting to twenty-one thousand
dollars. Part of this sum was paid on the spot,
and we entertain no doubt that the remainder
will be honorably and promptly paid into the
treasury. We invite auxiliaries and friends of
the cause, who were not among those thus con-
tributing or pledging, to send on immediately
the amount for which they will respectively be
responsible, for the use of the Society the ensu-
ing year. It is our earnest desire, that the
amount specified in the foregoing resolution should
be made sure without delay, in order that im-
mediate arrangements may be made for its economi-
cal and profitable expenditure. We affection-
ately and earnestly invite attention to this im-
portant topic, and in the name of the friends
of human rights, and on behalf of the oppressed,
we entreat that ample means may be speedily
supplied for giving wider range and increased
energy to the agencies employed by this society,
to enlighten and lead the nation to repentance
on the subject of slavery. This is emphatically the
seed time. Let the seed be freely and liberally
sown, and the harvest will be speedy and abun-
dant. "He which soweth sparingly shall reap
also sparingly; and he which soweth bountifully
shall reap also bountifully."

The plan adopted a year since, with reference
to the publications of the Society will be con-
tinued, with an enlargement of operations. A weekly
newspaper, entitled THE EMANCIPATOR, has
been recently commenced. It will be supported
by a subscription of two dollars per annum, al-
ways in advance. The editor is Rev. Amos A.
Phelps. This paper is commended to the sup-
port of Abolitionists through the land, as it will
contain the most recent intelligence received by
the Executive Committee, and be the official or-
gan of the Society. Monthly newspapers, en-
titled HUMAN RIGHTS, and THE VOICE OF FREEDOM,
[altered from monthly Emancipator] together
with monthly magazines, styled ANTI-SLAVERY
RECORD, and SLAVE'S FRIEND, will continue to
be issued, and large additions published. They
will be sold at a low rate to subscribers, and will
be furnished to auxiliaries for gratuitous distribu-
tion among those who are ignorant of anti-slavery
doctrines and measures, or prejudiced, with-
out the inquiry against them. The ANTI-SLAVERY
QUARTERLY will be continued under the editorial
care of Eliza Wright, Jr. The best tal-
ents in the Society will be engaged in its support.
In addition to the above named publications, pic-
torial representations of slavery and of emancipa-
tion will be prepared by artists, as heretofore,
in order that the eye may be addressed as an
avenue to the heart and the conscience of the
community; and occasional pamphlets will be
published as the means are afforded, and oppor-
tunities of doing good shall be presented.

But while unsparring efforts will be made to
give wider circulation to the publications of the
Society, the Executive Committee are well aware
of the importance of increasing the number of
living agents who will go forth, in the name of
the Lord, to enlighten the public mind, to form
auxiliaries, to encourage the establishment of
depositories, and to abolishize the people. It is
their desire and determination, as the means are
furnished, to send able, fearless and devoted lec-
turers into every free state in the Union.

It appears indispensable to the vigorous pro-
secution of the holy cause in which we are en-
gaged, that the contributions of its friends should be
mainly placed in the treasury of the parent in-
stitution; that the agents should, in concurrence
with the auxiliaries, be appointed by, and be re-
sponsible to, the Executive Committee; and that
state, county, and other auxiliaries should make
it a leading object to aid their central Executive
Committee in giving efficiency to the publications
and agencies of the society, while in their re-
spective localities; they aim to reach those points,
and attend to those matters that might be other-
wise overlooked.

We congratulate the friends of the cause on
the vantage ground already gained by abolition-
ists, and the friends of free discussion, in spite
of the misrepresentation, calumny, and opposi-
tion of the avowed friends of slavery, and their
interested allies. We have every thing to hope
for in a free press, in the constitutional right of
free discussion, and especially in the overruling
providence of God, who is against the oppressor,
and on the side of the oppressed and their ad-
vocates. To Him let us look, with faith and prayer,
and not be angered or dismayed at opposition,
however virulent, in high places or low. As
men of peace, as citizens shielded by a free con-
stitution and protecting laws, as Christians not
leaning upon an arm of flesh, but trusting in the
living God, let us be meek under injuries, deter-
mined amidst assaile, and move firmly onward
to the attainment of the sacred object, before us,
until complete success shall crown our efforts,
and liberty shall be proclaimed to all the inhabi-
tants of this republic.

The committee earnestly recommend that the
concert of prayer, on the last Monday evening
of every month be well attended, and that on
these occasions, collections be taken up to ad-
vance the cause of freedom; that every auxiliary
have regular meetings, and addressers; that female
societies be encouraged; that every juvenile
society be encouraged; that every abolitionist,
male and female, feel that a personal responsi-
bility devolves upon them to circulate the pub-
lications of the society, far and wide, and by con-
versation, prayer and personal effort, to diffuse
light and win over opponents. Where there are
but few abolitionists in a place, may it there
be but one, let exertions be made to introduce
the subject of abolition into lyceums and debating
societies, in full confidence that fair discus-
sion will ever make converts to our principles.

Ministers of the Gospel are respectfully en-
treated to remember the enslaved, and their ad-
vocates, in their public addresses to the Most
High—that those who grow in bondage may have
patience and forbearance, and that those who
take their lives in their hands to assert the claims
of the oppressed may have grace from on high,
and a mouth and wisdom that all their adver-
saries cannot gainsay nor resist. Petitions to the
Congress of the United States, for the abolition
of the slave-trade, and slavery, at the seat of
government, should be continued. On this sub-
ject, no time should be lost and no effort spared.
Every friend of God and man should make his
voice to be heard on this subject at the next ses-
sion of that body. Members of churches should
also forward petitions to their respective ecclesi-
astical bodies, praying for such action as will pu-
rify the church of God from this awful sin.

A large edition of the annual report, together
with the proceedings of the society at the anni-
versary and business meetings is in press, and
will soon be published, and as directed by the
society, will be sent as far as possible through the
length and breadth of the land. We commend
this document to the examination of all friends
of free discussion, of the rights of man, of their
country, and of universal freedom.

Remittances from auxiliaries, and those making
donations to the society, should be made to Mr.
John Rankin, Treasurer, No. 8, Cedar st., all remit-
tances for publications, should be made to
Mr. R. G. Williams, Publishing Agent, corner of
Nassau and Spruce streets.

By order of the Executive Committee,
E. WRIGHT, Jr., Cor. Sec'y.

CONGRESS.

Texas—Congress.

The following Report is in Union with all the Re-
ports which Mr. Clay, as a member of any of the com-
mittees, has presented to the Senate, since he has been a
member of it. Such documents prove not only the ability,
but the temper of the Statesman. If Mr. C's. speeches
had been as calm, dignified and statesmanlike as his Re-
ports, it would have made a large addition to his lasting
fame.

Whatever may be done in future, as to the recognition
of Texas as an independent government, there can be no
difference of opinion, we would think, among our most
considerate politicians as to the propriety of postponing the
recognition for the present.

IN SENATE—June 18.

Mr. CLAY, from the Committee on Foreign Relations,
to whom were referred the resolutions of the Legislature
of Connecticut, and a number of memorials and petitions
from various quarters, praying for the recognition of the
independence of Texas, made the following report:

The Committee on Foreign Relations, to whom were
referred resolutions of the Legislature of Connecticut,
sundry memorials, and other proceedings of various meet-
ings of the people, all recommending the recognition of
the independence of Texas, has, according to order, had
them under consideration, and now beg leave to submit to
the Senate the following report and resolution:

The right of one independent Power to recognize the
fact of the existence of a new Power, about to assume a
position among the nations of the earth, is incontestible,
it is founded upon another right—that which appertains
to every sovereignty to take care of his own interests by
establishing and cultivating such commercial or other re-
lations with the new power as may be deemed expedient.
Its exercise gives no just ground of umbrage or cause of
war. The policy which has hitherto guided the Govern-
ment of the United States in respect to new Powers has
been to act on the fact of their existence, without regard
to their origin, whether that has been by the subversion of
a pre-existing Government, or by the violent or voluntary
separation of one from another part of the common na-
tion. In cases where an established nation has thought
proper to change the form of its government, the United
States, conforming to the rule which has ever governed
their conduct, of strictly abstaining from all interference
in the domestic concerns of other States, have not stopped
to enquire whether the new Government has been right-
fully adopted or not. It has been sufficient for them that
it is in fact the Government of the country in practical
operation. There is, however, a marked difference in the
instance of an old nation which has altered the form of
its government and a newly organized Power which has
just sprung into existence. In the former case, such, for
example, as was that of France, the nation had existed
for ages as a separate and independent community. It is
matter of history; and the recognition of its new govern-
ments was not necessary to denote the existence of the
nation; but, with respect to new Powers, the recognition
of their Governments comprehends, first, an acknowledgment
of their ability to exist as independent States, and, secondly,
the capacity of their particular Governments to perform
the duties and fulfill the obligations towards foreign
Powers incident to their new condition. Hence, more
caution and deliberation are necessary in considering
and determining the question of the acknowledgment
of a new Power than that of the new Government
of an old Power.

The Government of the United States has taken no
part in the contest which has unhappily existed between
Texas and Mexico. It has avowed its intention, and taken
measures to maintain a strict neutrality towards the
belligerents. If individual citizens of the United States,
impelled by sympathy for those who were believed to be
struggling for liberty and independence against oppres-
sion and tyranny, have engaged in the contest, has been
without the authority of their Government. On the con-
trary, the laws, which have been hitherto found necessary
or expedient to prevent citizens of the United States from
taking part in foreign wars have been directed to be en-
forced.

Sentiments of sympathy and devotion to civil liberty,
which have always animated the people of the United
States, have prompted the adoption of the resolutions and
other manifestations of popular feeling which have been
referred to the committee, recommending an acknowl-
edgment of the independence of Texas. The committee shares
fully in all these sentiments; but a wise and prudent Gov-
ernment should not act solely on the impulse of feeling,
however natural and laudable it may be. It ought to
avoid all precipitation, and not adopt so grave a measure
as that of recognizing the independence of a new Power
until it has satisfactory information, and has fully deliber-
ated.

The committee has no information respecting the re-
cent movements in Texas, except such as is derived from
the public prints. According to that, the war broke out
in Texas last autumn. Its professed object, like that of
our revolutionary contest in the commencement, was not
separation and independence, but a redress of grievances.
In March last, independence was proclaimed, and a con-
stitution and form of government were established. No
means of ascertaining accurately the exact amount of the
population of Texas are at the command of the commit-
tee. It has been estimated at some sixty or seventy thou-
sand souls. Nor are the precise limits of the country
which passes under the denomination of Texas known to
the committee. They are probably not clearly defined,
but they are supposed to be extensive, and sufficiently
large, when peopled, to form a respectable Power.

If the population is small; if, when compared with that
of the United Mexican States, amounting probably to not
less than eight millions of souls, the contest has been un-
equal, it has, nevertheless, been maintained by Texas
with uncommon resolution, undaunted valor, and eminent
success. And the recent signal and splendid victory
in which that portion of the Mexican army which was
commanded by Gen. Santa Anna, the President of the
Mexican Government, in person, was entirely overthrown
—with unexampled slaughter, compared with the incom-
siderable loss on the other side, put to flight and captured,
including among the prisoners the President himself and
his staff, may be considered as decisive of the indepen-
dence of Texas. That memorable event will probably
be followed by negotiations which may lead to the ac-
knowledgment by Mexico of the independence of Texas,
and the settlement of its boundaries. And, under all cir-
cumstances, it might, perhaps, be more conformable to
the amicable relations subsisting between the United

States and the Mexican States, that the latter should pre-
cede the former in the acknowledgment of the indepen-
dence of Texas. But if the war should be protracted, or
if there should be unreasonable delay on the part of the
Mexican Government, The Government of the United
States ought not to await this action.

The recognition of Texas as an independent power
may be made by the United States in various ways; 1st,
by treaty; 2nd, by the passage of a law regulating com-
mercial intercourse between the two powers; 3d, by send-
ing a diplomatic agent to Texas, with the usual creden-
tials, or lastly, by the Executive receiving and accrediting
a diplomatic representative from Texas, which would be
a recognition as far as the Executive only is competent to
make it. In the first and third modes, the concurrence of
the Senate, in its executive character, would be necessary;
and, in the second, in its legislative character. The Sen-
ate alone, without the co-operation of some other branch
of the Government, is not competent to recognize the ex-
istence of any power.

The President of the United States, by the Con-
stitution, has the charge of their foreign intercourse.
Regularly he ought to take the initiative in the ac-
knowledgment of the independence of any new power.
But, in this case, he has not yet done it, for
reasons which he, without doubt, deems sufficient.
—If, in any instance, the President should be tardy,
he may be quickened in the exercise of his power
by the expression of the opinion, or by other acts, of
one or both branches of Congress, as was done in
relation to the republics torn out of Spanish Amer-
ica. But the committee does not think that, on
this occasion, any tardiness is justly imputable
to the Executive. About three months only have
elapsed since the establishment of an independent
Government in Texas; and it is not unreasonable to
wait a short time to see what its operation will be,
and especially whether it will afford those guaran-
tees which foreign powers have a right to expect
before they institute relations with it.

Taking this view of the whole matter, the com-
mittee conclude by recommending to the Senate the
adoption of the following resolution:
Resolved, That the independence of Texas ought
to be acknowledged by the United States, whenever
satisfactory information shall be received that it has
in successful operation a civil Government, capable
of performing the duties and fulfilling the obliga-
tions of an independent Power.

Mr. CLAY stated that the committee, he was
happy to inform the Senate, had been unanimous in
their sanction of this report. He did not know that
it was very important that the resolution should be
acted on at this session. Yet as there might be
gentlemen who would desire to give their views on
the subject, he would move that the report be printed,
and made the special order for Thursday next.

Mr. PRESTON, in a tone which did not reach
us in our remote position, expressed his acquies-
cence in the motion, and his wish that a resolution
offered by him some days since, calling on the Presi-
dent for a communication on the subject of any cor-
respondence between him and the Government or
agents of Texas, on the subject of the condition,
administration, &c. of Texas. The Senate would
then be able to decide whether any further action
was necessary.

Mr. CLAY said he hoped the resolution would
be taken up. It would be very desirable to have the
information which it asked for, in order to determine
if any stronger measure was necessary than now
reported.

The motion of Mr. CLAY was agreed to.

Intelligence from Congress.

The following important letter is from the corre-
spondent of the N. Y. Journal of Commerce. We
have not time nor room for comments this week. It
will be seen, by the closing paragraph, that the sun
of liberty has set in the Senate. We shall soon see
whether its light is extinct in the House. We shall
notice the facts here stated in a future number.

WASHINGTON, June 18.
Last night, we had intelligence from the South-
western border, which confirms all our apprehen-
sions in regard to the hostilities of the Creeks.—
The prospect of a general Indian war on the frontier
is about to be realized. Five thousand Creek war-
riors are in arms, and have ample resources for war.
A member of Congress from the Creek frontier, has
received information upon which he has confidently
stated that those five thousand warriors have resolved
to die, in defence of their soil. It is said by those
competent to form an opinion on the subject, that it
will be a more easy task to subdue the Creeks than
the Seminoles, whose frontier is more accessible
and less capable of defence, but at the same time,
they say that it will cost a vast expenditure of life.
Not less than 20,000 men will bite the dust before the
Creeks are driven from his native lurking ground. It
is also apprehended and believed that the Cherokees,
cheated as they have been, by a fraudulent treaty out
of their rights, will join in the war. The Indian
annuity bill, embracing an appropriation for the re-
moval of a portion of the Creeks to their western
habitation, is now under consideration, in the House.
A debate of great interest will take place to-morrow
on our Indian relations. Mr. Horace Everett, who,
for many years, has devoted much attention to In-
dian affairs, is prepared to bring before the House
and the country his views and facts in regard to the
causes of the Creek and Seminole wars. His call
has been answered and a volume upon the subject
has already been transmitted to Congress from the
Secretary of War. Further documents are promised
to-morrow. I have no doubt that the cause of the
Seminole war will be found in the fact that this Gov-
ernment, after screwing and jailing the Indians for
remotement, in lands, for alleged depredations,
set up a claim upon their children, begot
of negro women. Many runaway slaves took refuge
among the Seminoles; and all those the Indians were
made to pay for. It happened that some of the wo-
men had intermarried with the Seminoles, and, in
one or two instances, with their chiefs. A claim
was set up by the American citizens, the owners of
the runaway slaves, for the offspring, upon the prin-
ciple of "partus sequitur gentem." This government
recognized the claim and sent agents into the Semi-
nole country to kidnap the children of the Seminoles,
thus claimed as slaves. Our Secretary of War or-
dered the movement. The government was advised
that this measure would lead to hostilities, but it was
persisted in.

These facts have already been stated on the floor
of the House, and have not been contradicted. But
in a day or two, they will be proved. When the
much boasted American chivalry needs employment,
one would think that it would be directed to the aid
of the gallant and injured Seminoles. But it so hap-
pens that the whole of the available chivalry of the
country, regular and volunteer, has been set against
them in numbers sufficient to eat them up; and with
a result proportionate to the justice of their cause.
Our forces have been beaten, mocked, scoffed, and
made the laughing-stock of the world. When the
documents and developments to which I allude
shall be published, this government will stand be-
fore the nations of the earth, as the most faithless
and contemptible that ever held a control over the
destinies of mankind.

An observer of the signs of the times will not fail
to mark our South-western border as the theatre of
long and bloody contests, in which we may have to
contend with Mexicans, Indians, and negroes.

An amusing and not unimportant incident oc-
curred to-day in the Senate. Mr. Calhoun's bill for
preventing the transmission by mail, of incendiary
papers, as amended on motion of Mr. Grundy, being
on its passage, the yeas and nays were taken, and
resulted in a tie, yeas 18, nays 18. Mr. Hubbard
being in the chair, it was, of course, no vote. Mr.
Calhoun cried out, "where is the Vice President?"
Mr. Van Buren was in the Chamber and in conver-
sation with Mr. Clay. He immediately took the
chair and voted in the affirmative. So, the bill was
passed. Some of the non-slaveholding Senators im-
mediately exclaimed, "the free states are all sold!"

N. Y. Jour. of Commerce.

THE PHILANTHROPIST.

CINCINNATI, OHIO, JULY 1, 1836.

The Principal Feature of American Slavery.

The principal feature of American Slavery—that which
makes it what it is—the foundation of the whole system
—the nucleus around which crystallize its untold evils—
the trunk of this many branching upas tree—is the as-
sumption of a right of property in the slave. It is this
claim which generates or warrants all those acts, legalized
or otherwise, which bind the body, stifle the intellect,
crush the affections and chain the volitions of our African
brother. This claim, I repeat, is the legitimate, the only
source of all those characteristics, which constitute the
legal and actual condition of the slave.

Why does law withhold from him adequate protection
for life and limb? Why is he denied the privilege of pro-
secuting in his own behalf? Why can he have no re-
dress save in his master's right of action? Because so
long has the slave-holder been used to consider him as
property, that he places the same sort of estimate upon
him, as on his ox, or his ass—the slave is stricken from
the family of man; why then should he have those secu-
rities thrown about his person, to which freemen are en-
titled? Because the privileges of law would give him a
consequence in his own eyes and in those of the commu-
nity, that would endanger the assumption of property in
him by another. Because this assumption being allowed,
it is convenient, both in view of its stability, and for the
sake of consistency, that no privilege be granted, no
powers conceded, that might keep up the idea, that the
slave is a man, and as such, indefeasibly entitled to all
those legal personal securities which his master enjoys.

Why deny the slave the right of self-preservation—
self-defence? Because the use of this right might at
times interfere with the master's claim of property, and
would develop power and a consciousness of power, jeop-
ardizing the assumption of property.

Why forbid the slave to acquire property? Because
the efforts requisite to acquire property, draw forth the
mind and evolve the active faculties; and, if successful,
create wealth. Awakened, energized intellect cannot be
chained, and money is power, commands means. A per-
son possessed of either, much more of both, is a dangerous
piece of property.

Why deny marriage, as a civil ordinance, to the slave?
Because a legal marriage would create certain duties and
rights between husband and wife, parents and children, at
variance with the master's claim of property. The mas-
ter finds the slave too troublesome, or he is in a fit of pas-
sion; or he is pinched for means, or he can make a good
bargain; but he could not rid himself of trouble, or grat-
ify his passion, or replenish his purse, or make a few dol-
lars, if the slave were a legal husband or a legal wife.—
God's ordinance is broken and slave children bastardized,
because the master's right of property must not be infringed.
If there be any earthly relation more holy than all
others of its kind, it is that of matrimony. Save our rela-
tion to the creator, it is the oldest in the universe, para-
mount to all others, the immediate offspring of God,
stamped by him as inviolable. "What God has joined to-
gether, let not man put asunder." "For this cause shall
a man leave father and mother and cleave unto his wife,
and they two shall be one flesh." Boldly is this se-
vered, utterly is the command of the Holy One set at naught,
yea, the place of God usurped, by men—by Christians, who
withhold the sacred ordinance of marriage from myriads of
human beings, because forsooth the right of property in
man must not be curtailed.

Why withhold knowledge from the slave? Why re-
strain the outgoings of his mind? Because slavery cannot
live in the light of knowledge—because mind enlight-
ened, in some of its excursions, might alight upon truths
which nullify the pretended right of property in man—
because mind enlightened, with Samson's strength tears
away the gates of oppression. Deeply was the Legisla-
ture of North Carolina convinced of this when it said,
"Teaching slaves to read and write tends to excite dis-
satisfaction in their minds, and to produce insurrection
and rebellion." The man whose soul is unfolded in its
powers and rich in its ideas, knows that so far as a right
to entire independence is concerned, he stands upon a level
with the mightiest angel that flies upon the errands of
the Almighty. Only one Being he deigns to call master,
and He is God. No wonder then that man, thus furnished
with knowledge, be the tabernacle of his mind painted
white or black, should spurn the pretended ownership of
a being like unto himself. No wonder, he never can be
brought tamely to submit to this dishonoring, this impious
claim of property, until his mind is smitten with im-
potence, his spirit, which God gave him, as his own image,
almost extinguished. The slave-holder, therefore, finds it
necessary to the peace and perpetuity of his unrighteous
claims, to imbrute his slave.

Why curtail the religious privileges of the slave? Why
deny him the Bible? Why inhibit sabbath schools? Be-
cause the religion of the Lord Jesus Christ, no more than
knowledge, can consist with slavery. The Bible teaches
man his nature, origin, and end. God has made of one
blood all nations of the earth. He is the equal Father of
all men; to all he sustains the same primitive relations;
and for all has the Messiah brought life and immortality
to light. In such teachings the Bible abounds. This
book is emphatically the friend of the poor and oppressed.
No book pleads so loudly the cause of equal rights; none
thunders so fiercely against the oppressor; none beats
down so utterly the God-defying distinctions of caste,
created by the pride, prejudice or avarice of human na-
ture; none aims at the establishment among the children
of men of liberty both spiritual and natural so complete,
so universal, so perpetual. The slave-holder knows this,
and rather than have his claim of property shaken by
the influence of so potent an agent, he bars its access to
the slave. Besides, in learning to read the Bible, the
mind of the slave would begin to feel the resurrection-
power of knowledge, and start into life; but this new life,
the slave-holder well knows, is but the harbinger of the
hastening resurrection of the entire man from the grave of
slavery.

Why is emancipation discouraged? Because, when
the product of principle, it is a keen rebuke of the sin of
holding men as property; and because, too, the accumu-
lation of free negroes would greatly endanger the right of
property in man.

Review also the whole criminal code of slavery and you
will find, that its inequitable, cruel peculiarities take their
rise from this assumed right of property. They are pro-
visions to secure this right. Examine indeed all the laws
made for the regulation of the slave, and this moiety claim
will be found the fruitful parent of whatever in them is
oppressive and unjust. Take one example: the law for-
bids the reception of the slave's testimony in a court of
justice, against a white man; and why? Partly because
the slave is deemed inimical to the white; but he would
not be so considered, unless there was a prevailing con-
sciousness that the slave-holder was inflicting a wrong on
himself, in his testimony rejected, because he is supposed
to be ignorant or indifferent to the obligations of an
oath. But whence arises the ignorance or indifference?
From the lack of intellect or moral culture. And why
this lack? Because it is conducive to the stability of
the claim of property.

Too much Excitement.

"Too much excitement now! you had better postpone
your efforts, till a more convenient season!" The "con-
venient season" never will come. Never will it be "con-
venient" for men of the south to hear, or the pro-slavery
men of the north, to lift, the voice of rebuke. It will al-
ways be "convenient" to slaveholders, that the Priest and
the Levite should pass by on the other side of the way,
and that no good "Samaritan" should have compassion on
the victim of wrong. There has been too much "post-
ponement." Long enough has the voice of our brother's
blood cried to Heaven; long enough has our country's
glory been stained; long enough has the church of our
God been polluted;—yes, too long have the voices of pa-
triotism, philanthropy, and religion been silent, whilst our
fellow men, our fellow countrymen, our fellow Christians,
have been sinning and sinned against in a manner almost
unparalleled in the history of the world!

"Too much excitement." Will these ever be free?
What kindles the present excitement? The collision of
truth with falsehood; the flashing of light upon darkness;
the presentation of facts, that clash with the prejudice
and money-loving feelings of human nature. Is truth then
changeable? Immutable as God's throne. Are prejudice
and pecuniary interest on the wane? On the contrary,
every day waxing stronger. How visionary the hope,
that opposition to slavery will hereafter be less "exciting,"
than it is now.

The fact is, we must either proclaim the whole truth
now, or forever hereafter be dumb, while we behold mul-
titudes of our fellow creatures ground to powder
under the mill-stone of oppression.

Moderation of Abolitionists.

Abolitionists have been repeatedly charged with con-
duct, at variance with the constitution. So far is this
from being true, they have not even availed themselves
of all their constitutional rights. The constitution has made
provisions for its own amendment. All the citizens of
these United States, have an equal interest in its ex-
ecution. If any individual deem it defective in any of its
parts, it is his privilege—his unquestionable right, to pro-
pose a remedial provision. With a view to the success
of his proposed amendment, he has a right to urge its
claims publicly or privately, in speaking or writing. Any
number, who may concur with him, have a right to as-
semble when and as often as they choose, and by suasive
measures, convert to their way of thinking as many as
will be converted. No matter how small and despised
such a party may be; no matter how unacceptable to the
nation at large may be their scheme of amendment; still
they have a constitutional right to persist in their course
so long as may suit their inclination.

Instead of directing our efforts towards slave-holders,
persuading them to abandon slavery, it was perfectly com-
petent for us to aim at an amendment of the constitution,
in all those points, which in any way recognize the exis-
tence, or countenance the system, of slavery. If this had
been our aim, we should have been authorized to proclaim
the same truths we now proclaim, and to employ all those
agencies we now employ with so much effect. No one
I presume, will dare to say, that in such an attempt, for
such an object, by such means, we should be acting in op-
position to the constitution; for if so, then any proposal
for an amendment, would be opposed to the constitution,
which is absurd. To amend is not to abolish.

In the prosecution of such an enterprise, the probability
is, that as much excitement would be occasioned, as is
now every where witnessed. The south would roar, and
the north respond, the sanctity of the mail would yield
to the majesty of the sovereign people; each petty post-mas-
ter would exalt himself as the censor of the press; and
gentlemen of property would not be wanting to execute
lynch law. And the whole of this excitement would re-
sult from the simple fact, that the amendment was unpopu-
lar. It was the abomination of the majority; therefore
the minority must be obsequious, say nothing. Are
we blind to the iniquity of all this? Will not every
American citizen confess, that no matter how singular,
or unpopular might be the amendment, it could only be met
as advanced, by argument and persuasion?

But if the pursuit of such an object, by precise y the
same means which are now employed by abolitionists, be
plainly constitutional; why is it, that these very abolition-
ists—abstaining from any scheme of amendment, and
simply beseeching slave-holders to give up their unright-
eous claims, that the provisions of the constitution in
relation to slavery, may no longer need any application—
why is it, that abolitionists, acting in this moderate man-
ner, are stigmatized as violators of constitutional rights!

Harmony of Pro-Slavery Arguments.

We say our slavery champions "rant" but never reason.
It is a mistake. They do reason, and that, most cogently;
but they reason against themselves. Error is inconsis-
tent; so are its advocates. David S. Burnet, head over
the Texans, moralizes on this wise: "The African
slave trade is equally revolting to the best feelings of our
nature, and to the benign principles of the christian faith,
is equally destructive to national morals and to individual
humanity." Our southern tell us that we do the negro
a great favor to bring him from Africa; he is thereby
brought under holy and happy influences. His savagism
gives place to civilization; from a heathen he is trans-
formed into a christian. Mr. Burnet certainly forgot for
a moment the doctrines of his machinery, else he never would
have told us that so potent a machinery for manufacturing
savages into christians, as the African slave trade, was
"revolving to the benign principles of the christian faith."

The Texian philanthropists, from their discriminative
measures in favor of our country, would seem to think
that the slave trade in the hands of christian slave-holders
in the United States, will become a very refined traffic,
perfectly in consonance with "the best feelings of our na-
ture," and with "the benign principles of the christian
faith," "equally" beneficial "to national morals and to in-
dividual humanity." And who will doubt all this? Is it not
much more becoming, far more conducive to the morals of
a community, that the genteel and pious get drunk, rather
than the vulgar and profane! Drunkenness is quite allow-
able amongst good christians, but amongst savages, how
"revolving!"

Facts without Theory.

It is frequently remarked that christianity operates in a
way so gradual and suasive as to occasion no great con-
vulsions in society. Its triumphs, it is said, are not achiev-
ed in the midst of thunderings and lightnings, but spring
up like the grass after the gentle rain. Let slave-holders
therefore alone, and the christianity, they have amongst
them will modify all the evils of slavery, and finally ex-
tinguish the system itself. With the principle of the objection, we have, now, no
thing to do: all our concern is, with the application of
the principle; and what are the facts in relation to this?
Slavery has existed in our country for more than a half
century. In what are now called the free states, it had so
feeble an existence at the date of our present union, as to
go out quietly by the mere force of their equal institutions.
In the southern states, it had struck its roots more deeply,
and sent up a sturdier trunk. Still it was fondly imagined
by lovers of their country and the rights of humanity, that
the axe had been laid to its root, so that it might soon be cut
down. The grounds on which they predicted their hopes,

where, the example of the free states, the prohibition by Congress of the foreign slave trade after the year 1808, and the equalizing tendencies of republicanism and the Christian religion. Judge Wilson pronounced the article in the Constitution, granting to Congress the power of prohibiting the slave trade after the year 1808, one of the loveliest of its features, diffusing a beauty over its whole aspect. He considered this power equivalent to authority bestowed on Congress to exterminate slavery. In the Massachusetts Convention, it was said and repeated in reference to this article, that if slavery could not be said to be struck with apoplexy, it certainly would now die with consumption.

Patiently did philanthropy wait for nearly 50 years, earnestly expecting until the dishonored states should arise, in the majesty of their own strength, and put away this domination of desolation. Their people were a christian people—they had the same government, the same religion, the same ordinances, the same ministry, and their northern brethren. They were in church communion with them—they had the same Bible. They could learn too from their example how far superior is free to slave labor, and how every way injurious is slavery to the character, and condition of any community. What has humanity gained by waiting? Nothing but greater obstacles to overcome. What has patient patriotism reaped? Disappointment. And where are the triumphs of religion? Alas! they are not. Her power is paralyzed, her purity stained, her fine gold become dim. Under all these influences, slavery has waxed stronger and stronger, its opposers have become fewer and feebler, its advocates louder and more numerous. When the curse was in its infancy, they were grieved at its presence; now that it is mature, they rejoice in its strength. Once they hated; now they love it. They termed it once a necessary evil; now they style it, God's ordinance—a choice blessing. Once it was their shame; it is now their glory. From 600,000, the slaves have multiplied to two millions and a quarter; and there are now less shame, regret, and alarm concerning slavery—less desire and purpose to get rid of it, than at the date of our union.

What is the inference? Clearly, that slave-holders have so long sinned against light, their light has become darkness; so long rejected truth, that God is about giving them up to believe a lie, in fine, that the impulse to reformation must come from without—from the application of moral action by agents, who are clear from this sin.

Strikes.

Some months since in New-York, there was a "strike" for wages amongst a large number of journeymen tailors. Refusing to comply with the rules of the Union—a number of journeymen left their employment and had recourse to threats and promises, and other modes to prevent journeymen tailors from working for any master tailor who did not conform to the rules and pay the price laid down by this association [the Union].

For this conspiracy as it is technically called, twenty-one journeymen tailors were indicted, tried and convicted before the criminal court in New-York. The reason why the law has made such a proceeding criminal, is to be found in the following extract from the charge to the jury, as given by Judge Edwards before whom the cause was tried.

Judge Edwards, in the course of his charge to the jury remarked, that in a conspiracy against trade and commerce, any act in furtherance of it, done by one of the parties, renders them all guilty. He exemplified the evil of such conspiracies, by supposing that a number of persons engaged in the trade or manufactures of this city should from time to time enter into combination, and determine not to work under certain rates, and carry their resolution into effect when their services were most necessary. For instance, suppose all the carpenters and bricklayers should, at the commencement of next May, determine not to work unless their wages were raised, and demand ten times more than they ought, and could succeed in doing so, what would become of the citizens, or who would occupy their houses? Or, suppose that the produce of this country bore the highest price in the foreign market, and every one was anxious to export it, and that, at that moment, all the stevedores, shipwrights, and other mechanics, whose services were necessary to fit out ships, should insist upon having ten times the value of their services; such conduct must bring commerce to a stand, and would be well calculated to destroy the trade of the city altogether. If such a system was tolerated, the constitutional control over our affairs would pass away from the people at large, and become vested in the hands of conspirators. We should have a new system of government, and our rights be placed at the disposal of a voluntary and self constituted association.

These journeymen tailors are charged with entering into a conspiracy, not to work for any master who did not give them certain rates, which they demanded, or for any master who employed men that worked for a less rate, or were not members of their society. They also made various other rules to secure the objects they had in view, which was to place thereby both the master and journeymen tailors under the domination of a few individuals. It would be for the jury to say, whether any body of men could raise their crests in this kind of law, and control others by self organized combination.

The Judge said the present question was not a mere struggle between the masters and journeymen. It was one upon which the harmony of the whole community depended. Let these societies only raise from time to time, and they would at last extend to every trade in this city, and we should have as many governments as there were societies. There was no necessity for such societies, and in the end they might operate against the very individuals who belonged to them. Many of these journeymen might themselves become masters, and the combinations which they now formed might hereafter mar their own interests. The law looks upon it as a question involving the interests of the entire community, and of every man who wants to live by the produce of his labor.

Now, does not the above substantially assert, that *Artisans* of any kind have no right under our laws to consult together, as to the interests of the particular department of business which they are engaged in, if that consultation should result in raising the prices of the labor which they have been accustomed to perform? If this opinion sets forth the law in this matter correctly,—and we do not deny that it does—is it not time, that such a law should be repealed, or that all should be brought within its operation? Will any one deny, that the master tailors in New York had a right to consult,—and as the result of their consultations to agree on a tariff of prices for journeymen work, which they would not exceed? No; and yet the journeymen are to be punished as criminals, because they consult their interest in the same way. Again, who will say that the merchants and others in New-York, who suffered by the great fire last winter, would not have a right to assemble together, and bind themselves, not to give more than a certain rate for brick and stone masons, and carpenters work, for plastering, painting &c. No one; and yet if the persons who are to do this work, meet together for the protection of their interests,—forthwith they are to be indicted. This looks like any thing but even handed justice.

The law by which these journeymen tailors have been punished is one which violates the principles of justice,—and therefore the reasoning by which it is attempted to be supported is unsound. Take, for instance, the following—"suppose, all the carpenters and bricklayers should, at the commencement of next May, determine not to work unless their wages were raised, and demand ten times more than they ought, and could succeed in doing so, what would become of the citizens, or who would occupy their houses?" Now this presentation of the case, work as it is, is perhaps the strongest of what it is susceptible. It might easily be answered that evils to the country of much

greater magnitude might arise, then the non-occupation of the houses of the landlords of New-York. The case supposed, does not take a single step toward the proper settlement of the question. The wrong done to a single individual, however obscure, might be more injurious to the welfare of the country than the non-occupation of the houses for rent, as long as they might stand. If a single individual were to be reduced to slavery by the aristocracy of New-York, and the laws of the state would give no relief, we hesitate not to say, the public injury would be infinitely greater than, if all that part of the city, lately consumed by fire, should never be rebuilt, and what is it else—if not the ruinant—but the initiation of slavery, to say that those who are to receive wages, shall have nothing to do in fixing its amount?

Again,—if the mechanics are bound to work at a certain price, because the convenience and advantage of another portion of the community may require it—and they are indictable for demanding a higher price for their labor—will not the same principle authorize their indictments for abandoning their trades when the wages are not sufficient to maintain them and such as may be dependent on them? Certainly it will—for the inconvenience to the other classes who want the work done, is as great in this case as if they were to refuse to work for wages which the employers would not give. To indict a man for abandoning a pursuit which he did not choose from any cause, to continue any longer—especially when it was inadequate to his support, would seem to all, a case of extreme hardship—and yet, it is very difficult to draw a satisfactory line of distinction.

As it is very probable we may resume the consideration of this subject, on some early future occasion, we will not go at large into it now. The law which punishes men as criminals, for peacefully demanding higher wages than they have been accustomed to receive, is a relic of slavery, and should cease. Whilst we say this, we deprecate every thing like disorderly conduct in carrying their demands into execution. Let the disorderly be punished. But let no class in the community be debarr'd of their just rights, merely that the convenience or interests of other classes may be advanced.

Gov. Hill vs. Abolitionism.

We have rarely seen a piece of *Dough-face-ism*, so successfully refined from all commixture with better matter, than the following extract from the late Message of Gov. Hill, of New Hampshire. Prejudice, so bitter as he shows against the advocates of liberty—ignorance so thorough as he betrays, not only, of the slavery of the South, but of the principles and measures of those who would bring it to a peaceable and honorable termination—in fine, of every department of the subject which he has selected as the medium of recommending himself to the slave-holders of the South and their abettors in the North, might find some palliation in the case of those whom he describes as "philanthropic statesmen, who are the owners of slaves."—But, in one, who, for the last two or three years, has lived in the very midst of the most enlightened discussion—who for that time has been surrounded on all sides by the splendors of the most intelligent debate, on the very subject about which he writes—such perverseness, such midnight ignorance, is totally inexcusable. No longer can it be a matter of surprise, that a judge of the lowest dignity should so far err, as to consider a public exposure of the evils and dangers of slavery by one of his fellow citizens [Mr. Storrs] worthy of subjecting him to the punishment of hard labor in the House of Correction—when the highest officer in the State can so far forget his own dignity, and so shamefully outrage that of a sensible legislative body as to transmit to it such evidences of his own servility, and demand in return the promise of correspondence action, whenever he may call for it.

The triumph of Liberty will be a glorious one in New England—for free as she has been supposed to be, the roots of despotism have run deep in the hearts of many of her political men.

From the N. H. Statesman.

Among the topics which are agitating the public mind the subject of the servitude of the African race has been prominent. We must take things as they are—not as we would have them to be. That slavery has been introduced in a portion of this country, is the misfortune, not the fault of the present generation. The whites found the colored race unaccustomed to take charge of their own conduct, and fit only for servitude. Whoever has witnessed, in any slave-holding community the relations usually existing between master and slave, views this matter in quite a different light from what is the general impression in a country where there are two races of human beings standing in those relations. If the black is made inferior and subservient to the white man it ought not to be considered as of necessity that the one is miserable and the other cruel—that the slave is beyond others of his race abject and degraded, and the masters supercilious and overbearing. There are mutual relations existing between master and slave which often endear one to the other, and probably in all those States where manual labor is performed by slaves, there exist not less affection and kindness between the employers and the employed than in those States where slavery is not tolerated. So far as my knowledge extends—and I am informed the feeling prevails through the whole south—it is considered disrespectful for the master to maltreat his slave—as much or more so as it is in New England for the master to abuse his apprentice, or for an employer to impose hardships on those whom he has in charge. And it is a general sentiment among the colored people themselves, that the slave who has a kind master stands in a caste higher than the black or colored person who is free and obliged to provide for and take care of him or herself. Certain it is that the moral condition of the great body of the slaves is far better than that of the free people of color in the slave-holding States, and indeed better than that of the same race where they exist in numbers in the free States.

The sages who framed the Constitution of the United States, found Slavery existing in a portion of the States; the country had grown up under slave-labor—slavery was among those fixed habits of the people, which it was not the part, if it had been in the power of the government to eradicate. They wisely framed that instrument with the intent that it should not be in the power of the people of one section of the country to interfere in the domestic relations of another section of the country. Could it be supposed that the free population of the South, would for a moment have consented to argue the question with the inhabitants of the North, whether they should yield to the prospective, much less to the immediate emancipation of their slaves? The Constitution was the result of a voluntary mutual compromise. Will it be contended that the Southern States ever consented to give up to any other power on earth the control over their slave? As well might it be alleged that the free white inhabitants of the South voluntarily consented to place themselves in the condition of their slaves—as well may it be assumed that the man of wealth would voluntarily change conditions with the abject and dependent. The obligation of the whole country is to protect the rights which the slave-holder has in the slave; the allegiance which

the citizen owes to that country forbids his interference to disturb the relations existing between the master and the slave.

Many of those in the free States who inconsiderately lend their names and their influence for the promotion of a cause which wears the aspect of benevolence, are not probably aware that the effect of their exertions has been precisely the reverse of their intentions—they are not aware that the publications which have enlisted their own feelings in this cause, sent among the slave population, operate as fire brands applied to a magazine of gunpowder; that if they do not excite the slave to murder the innocent family of his master, they produce that distrust between master and slave which, destroying confidence, creates a settled and permanent hostility. It is not to be wondered that the master should feel obliged to deny to the Slave the means of instruction, when he knows that teaching him to read and write will increase his ability and his inclination to do his master injury.

It is the opinion of philanthropic statesmen who are the owners of slaves, and who are really not less anxious to mitigate or to do away the evils of slavery than the most zealous and conscientious abolitionists of the North can be, that the mistaken zeal which has for the last two years been manifested on this subject—which has collected funds, established presses and concentrated efforts to further the cause of immediate abolition—has retarded the progress of emancipation probably half a century. In several of the middle States the Legislatures were moving for the purpose of gradual emancipation. The benevolent work has been arrested by the reaction which the imprudent efforts of those living without the limits of the slave-holding region have thrown upon it. This fact, freely avowed by slave-holders who had taken or were anxious to take measures gradually and safely to manumit their slaves, should induce such persons as extend their inquiries no further than the abstract proposition that slavery is an evil, to reflect on the consequences of extending charity, more needed nearer home, to objects where its application is ill-timed and serves to increase the evils it would affect to remedy.

The existence of slavery, admitted on all hands to be an evil, is not more the fault of the free whites in the slave-holding region than of the whites in the free States. The races of white and black are there; and any sudden change of the relative condition of the two sorts of people must break up the very foundations of society. The inhabitants of the States where slavery does not exist have no greater moral right to interfere for the purpose of bringing about such a change, than have the inhabitants of the slave States to interfere in the relations subsisting between parents and their children, between masters and their apprentices, or with the tenure by which property is held in the free States. Nay, there is a much more potent and conclusive reason for non-interference in the former than in the latter case—because the relation on the one hand may be trampled upon without endangering life, while on the other it will be impossible to teach the blacks not only that they owe no servitude to the whites but that they are their equals, and not inculcate that they are justified in resisting unto blood that state of things which has placed them in a dependent condition.

Such, in my estimation, is the obligation of the free States to the co-States where slavery exists, that it is the duty of their Legislatures to interfere in the prevention of all attempts having in view the intention to excite revolt among the present servile race, whenever such interference can be exercised without invading the rights of our own citizens. When flagrant acts, calculated to incite the colored slave race of any portion of the country to rise upon the free white race, shall be tangible, it will be the duty of the Legislature to interpose a remedy as far as it may be authorized by the great principles of the constitutional charter under which we live, taking care that in our efforts to protect others we do not invade the natural and unalienable rights of our own citizens.

Thus far the view I have taken of the agitating subject of the emancipation of Slaves in the U. States has reference to the rights of the citizens of this Union in Slave property, and the claim which they have to protection in those rights. The worst evil lies not here. That evil is the jealousy and distrust which result from the continued agitation of this subject. That man who has been emphatically styled "first in war, first in peace, and first in the hearts of his countrymen," has warned us against "characterizing parties by geographical discriminations—Northern and Southern, Atlantic and Western; whence designing men may endeavor to excite a belief that there is a real difference of local interests and views;" he has charged us to "indignantly frown upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together in the various parts;" and as the unerring mark of unprincipled men has taught us "to distrust the patriotism of those who, in any quarter, may endeavor to weaken the bands" of our Union. There is no division of parties so dangerous, none that can exercise so deleterious an influence on the action of Government, as parties characterized by sectional divisions; yet there is no possible subject of local popular excitement that will not beld hold of by men whose personal ambition reaches beyond the public welfare.

The whole north was agitated for years on this very subject of Slavery—on the abortive attempt to force Congress to regulate Slavery on the question of admission of one of the youngest States of this Confederacy. It is worth while to look back upon the general excitement raised nearly twenty years ago by "artful and designing men," who succeeded for a time in substituting a "geographical discrimination" of parties for a division which had been much less deleterious. That excitement, for a time, answered the purpose of the few who had raised it—it defeated the voice of the great body of the people acting as a whole—it raised men to office with principles and professions which never could and never ought to receive the general sanction—it introduced those loose practices into the administration of the general government, which are but too often cited as precedents, and which virtue and intelligence alone can eradicate. The Missouri excitement, as it had been called, was fruitful of evil to the country: the question itself was settled by the interference of some who had participated in raising it; but the consequences have long remained, and can scarcely yet be said to be obliterated. It is to be feared the attempt that is now making to blow into a flame an excitement on the subject of negro emancipation, however hundreds and perhaps thousands may engage in the work from benevolent motives, is the work of "designing men" who wish to substitute a Northern as opposed to a Southern party, in the place of that more salutary division of parties opposed to, or in favor of the great principles on which our institutions are based; and that the machinery which is brought to bear both in the North and in the South is moved by men whose patriotism we ought to distrust; by men who, on the one hand, are neither prompted by the disinterested benevolence they profess, nor, on the other are moved to action by those fears with which they would inspire others. Moved for such purposes, I trust the intelligent, reflecting and the virtuous, in the States where Slavery does not exist, will discountenance those misplaced efforts which not only make the condition of the unfortunate servile race worse, but which create a false issue between political parties, calculated to subvert the integrity and the value of the Union itself.

A fact worthy the attention of the people residing in that part of the country where slavery does not exist, is that not one in a thousand even of those benevolent persons who view slavery in the abstract as one of the greatest moral evils, and who would go all lengths in the work of emancipation, after they resided for a term of months or years in the

country where this servitude exists, who does not entirely change his views as to the utility or practicability of immediate emancipation.—Conventions of clergymen of a most respectable religious sect in the slave region unanimously pass votes condemning the indecent zeal of abolitionists, while clergymen of the same denomination in the region where there is no slavery, carry their abolition zeal to the extent of excluding from Christian communion the owners of slaves. It would really seem that when we combat an evil, if we would do it efficaciously, our duty would lead us to labor where we could have the greatest possible effect. If we would eradicate slavery by our personal efforts, we should go where it exists; arguments worse than misapplied when spent on those who have of right nothing to do with the subject of the argument.

The evils of slavery since the revolution, which severed the States from Great Britain, have been greatly mitigated. By the consent of the slave-holding States, the foreign traffic in slaves has been abolished. The domestic traffic—the traffic in slaves between the middle and Southern States, as it has been carried on, is generally disapproved. The humane every where, as well in the South as in the North, would put a stop to it. But the misguided zeal of the immediate abolitionists has had the effect of preventing the legislatures of several slave-holding States from moving on this subject, as the same efforts have closed the schools of instruction which humane masters had opened to their slaves.

And 26,000 Slaves around Him!

The editor of the Alexandria Gazette rejoices on the admission of Michigan and Arkansas into the Union. He thinks the Galaxy of American glory brightened by the addition of two such stars. Hark! how he talks.—"Every Star that glitters and sparkles the azure of our political firmament sheds the beams of peace alone—from the moment it took its station there down to the present hour." "Peace alone!" Why where has this editor been for a year past? asleep amongst the stars! And then he proceeds,— "Long may it continue so!—Forever may the banner of our country continue to wave, not a stripe erased, nor a star obliterated, but rather with still increasing effulgence over

"The land of the free and the home of the brave!" And this too, amidst two and a quarter millions of slaves! Why not let the banner tell truth—Pluck out the stars, and let the stripes remain!

How the example of the freest Nation on earth makes Republicans.

According to Mr. Brooks, in one of his late letters, the Kings and King-ridden, of Europe, are making themselves quite merry, with our operations in the way of self-government. "The Lynch laws," he says, "particularly delight them." "The Emperor of Austria, it is said, has seized this occasion to inspire his Italian subjects with a horror of all republican institutions, by making it optional with some state prisoners in Italy—whether they will choose the punishment of death at home, or banishment to the United States."

So much for our precious example of self-government! O, my country! Thou art indeed, "in dim eclipse," shedding "disastrous twilight on half the nations!" Slavery has broken the arm of thy strength.

Zeal in a bad cause.

A large Texian meeting was held in Louisville on the 19th; at which the following resolutions were adopted.

Resolved, That Mrs. Garnett Duncan, Mrs. G. C. Chambers, Miss C. Coleman, Mrs. W. W. Worsley, Mrs. Mary Churchill, Mrs. F. Grayson, Mrs. R. J. Ward, Mrs. Geo. Keats, Mrs. Jane Heddington, Mrs. Nicholas Clard, Miss Louisa Bullitt, Miss Margaret Andrews, and Miss Matilda Jacob, be requested to act as a committee, to raise funds to equip the corps now raising in this city and the adjacent counties, which corps shall be styled "The Ladies' Cavalry," and they shall bear the name upon their banner.

Resolved, That J. M. Talbot, James Anderson, and W. A. Cooke, be appointed a Committee to procure a suitable situation as barracks for the Ladies' Cavalry and the Ladies' Legion of the city of Lexington.

Resolved, That L. L. Shreve, J. B. Bland, J. T. Gray, G. Duncan, Daniel M'Callister, A. T. Burnly, and James Guthrie, be a Committee to raise funds for the transportation of the corps to the lines of Texas.—*Lex. Intelligencer.*

Slave-holders do not hesitate to engage the co-operation of woman, when they can turn it to good account. O, she is strong and she is lovely in her strength, when she smiles upon the triumphs of slavery; when she reaches forth her hand to bedeck the champions of slavery. But should she lift up her voice in favor of the oppressed; should her eye flash and her heart glow with the generous flame of equal liberty,—ah! then she has stepped out of her sphere, and taken upon her the prerogatives of the self-styled "lords of the creation."

While the women of the South are thus manifesting the martial spirit, let not our Northern sisters forget that there is a warfare for them to sustain—not a warfare against liberty—not a warfare in which their fathers and brothers are to be equipped for bloody combat; but a religious warfare—the strife of truth with falsehood, of love with oppression.

Correction.

A few weeks ago we fell into the error, that the METHODIST CORRESPONDENT was a paper published by a member of the Methodist Episcopal Church.—We take this opportunity of correcting that error.—That paper is edited by Mr. Springer, a member of the Protestant Methodist Church.

Examination of the Proceedings of the Ohio Annual Conference, &c.

The authors of this able pamphlet, the first part of which was published in our last number, and which will be concluded next week, are David C. Eastman and Hugh Reebucke.

REAL BENEVOLENCE.—No man existing, be his station what it may, is exempted from the duty of inquiring what he can do for others. That man must have seen little of mankind who is ignorant of human misery; yet such knowledge is not to be acquired by those who converse merely with persons of their own rank; they must enter into the cottages and garrets of the poor; they must see them naked, hungry and thirsty, exposed to the inclemency of the weather, to the sudden attacks, or slow wasting of disease, they must see the effects of their uncharitable passions, and their grovelling vices; they must be acquainted with all the vices of ignorance and poverty. Evils like these must be known before they can be remedied; yet the generality of the upper ranks know little what their inferiors suffer.

Our Correspondent "P. T."

Who took it on himself, unnecessarily it seemed to us, even if his assertion were true, that a misrepresentation had been made—to charge a most estimable man, an especial friend of ours, with falsehood, is, in no small degree, indignant at our requesting his name, as a condition precedent to publishing his accusation. In a second note received from him, a few days ago, he says, this is "a singular doctrine indeed, and one which I do not mean to submit to." Now, singular as such a doctrine may appear to one who, like "P. T." throws out the charge of falsehood, with as little concern as he would throw away his quid of tobacco—we nevertheless, believe it to be a sound doctrine, and one to which in the present case, he will so far as we are concerned, be compelled to submit. However, we repeat—faulity as is the spirit which dictated his second note—that his first communication shall be published, if he will let us know, who he is. We think, moreover,—unless we greatly deceive ourselves—that we shall be enabled to show "P. T." how immature is his knowledge of the subject on which he pronounces with so much confidence, how slight is the foundation on which he has built his charge against Mr. S.—and shall then, give him a salutary admonition for the future, not precipitately to hazard against others the charge of falsehood or any other gross moral delinquency.

Ohio Anti-Slavery Society's

Subscriptions and Pledges at the first Anniversary.
Granville April 27,—28, 1836.

		R C Pilsam, or Palmer 10	
Wm T Allan		J H Paidt	5
		Wm Palmer	5
F Brown p3		R	
Abm Baer p2		W H Rogers	5
P Bliss p3		John Rankin	10
W W Bancroft		Wm Robinson	20
E Barker		C S Renshaw	10
Horace Bushnell p		Thos Rogers	5
Allen Barnes		S	
Garvin Blair		Col Robt Stewart p40	50
Edw Bradford		Arch'd Stewart	50
H Brooks		James Stewart	50
G Buckingham p		S W Streeter	20
		Uri Seely	30
J P Cowles		B Steurdevant	10
H H Coit		E B Sherman	5
H Cowles p5		J L Sampson	5
H L Carter		R Stone	5
Geo Clark		Delason Smith p1	34
Abner Clark jr.		T	
Wm Cochran		Isaac Thorne	5
Stephen Carmichael		Jas Trimble	5
		Henry Temple	5
Wm Daives		Luther Temple	20
Amos Dresser		Jas A Thome	10
Jas H Dickey		H C Taylor	10
J A Foote		W	
		E Weed	20
S H Guthrie		Levi Whipple p9	50
A Fend, refer to A		E Wade p	50
Guthrie		Hiram Wilson	20
Matthew Gillaspie		Doct. Wheaton	10
H S Gillet		E Willard	10
A Gillet (Middlebury)		Isaac Whitehead	5
Asahel Griffith		E F Whitehead	5
		J Wheaton	5
		R M Walker	5
H C Howels		W Whitney	5
Sam'l Hays		Alfred Willet	3
B W Higbee		James Wallace p	3
Benj Hambleton		A A Whitehead	1
Chas Hyatt		LADIES.	
E Judson		Emma P Craig	1
Mrs Judson		Cynthia Linnell	1
Thos Jones		M Cowles	4
John Jamison		Orlinia Wright	2
		Marg't Griffith	4
Harman Kingsbury		L T Orellt	1
Eli Kitts		B Thrall	1
Abner G Kirk		Abigail Garland	5
		Marg't L Phelps	1
J Linnell		Emily Rose	2
E H Lewis		Lucinda Nichols	2
Jno S Lewis p5		Lucey D Bancroft	2
W S Lewis		Bathsheba Hillyer	1
		Rosana Phelps	4
Asa Mahan		Mary Sturges	1
Isaac Mattison		Marg't Gillespie	1
Robt R McIlwaine		M C Nye	1
Alex McCoy		Ruth Galbreth	2
J Morton		Maria Cowles	2
		Maria Howels	2
Horace Nye		H H Barker	1
Jesse Nilar, or Nilar,		Lucinda Nye	3
		Mary Thurston	1
John T Pierce		Eunice Barnes	2
J L Pangburn		Cynthia C Temple	5
L G Porter		Ester Baer	3

SOCIETIES.

	Cadiz Female Society	\$20
	Columbiana	10
	Cleveland	100
	do additional	200
	Cincinnati	p 100 200
	Euclid	25
	Fayette county	80
	Fulton	20
	Granville	100
	Grand River Institute	10
	Hudson	75
	Huntsburg	20
	Jersey, Licking county	10
	Loraine county	50
	Marietta	50
	Medina county	25
	Muskingum county	100
	do Female	100
	Marlboro'	20
	Mt. Pleasant	100
	Milan	50
	New Richmond	p10 40
	New Athens	p11 50
	New Garden	p33 120
	New Lisbon	45
	Oberlin	200
	do Young Ladies	50
	Portage county, Female	100
	Painesville	p17 25
	Ripley	50
	Salem	111
By Esq. Rose,	St Albans	50
	Shelford	50
	Talmadge	75
	Vernon, Trumbull county	25
By S. White,	Welch Hill	20
	Ashtabula county	100
	do Female	50
	do	30
	L. Miller, Akron	30
	Mr. Parish, Friends in Sandusky	25
	Mr. Wade, Madison, Geauga county	20
	do do Female	15
	do	15
Mr. Plumb,	Hartford, Trumbull county	10
	Sundry small subscriptions	74

POETRY.

Who is my Neighbor?

[BY MISS H. F. GOULD.]

Who is thy neighbor?—see him stand,
With sunken cheek and eye,
Where hunger shows the empty hand
Thy bounty can supply;
Look where the widowed mother pines
For what thou wilt canst spare;
Where palsied age, in want, reclines,
And see thy neighbor there!

Behold him in the stranger, thrown
Upon a foreign shore,
Who, homeless, friendless, and alone,
Is shivering at thy door!
Go meet him in thine enemy,
And good for evil pay;
And bear in mind, for such as he,
Thy Saviour bids thee pray.

Go seek him in the dungeon's night,
And comfort there impart;
Implore the smile of Heaven to light
That desolated heart.
Look where the son of Africa sighs
For rights enjoyed by thee;
He is thy neighbor!—loose his ties
And set the captive free!

Columbia, favored of the skies!
How can thy banner wave,
While at thy feet, thy neighbor lies
A crushed and fettered slave!
There is a blot among its stars;
A stain upon thy hand;
A mark upon thy face, that mars
The beauty of our land!

Thou noble tree of liberty,
Should not thy verdure fade
O'er him who would his neighbor see
Excluded from thy shade?
Did they who reared thee by their toil
Not will thy fruit to be
Alike, for all who tread thy soil,
A harvest sweet and free!

Stanzas to my Sister.

[FROM THE LIBRATOR.]

"Remember those that are in bonds as bound with them."
HEB. xiii. 3.

Sister, were thy brother bleeding,
Sighing now in bondage drear;
When we for his wants came pleading,
Should we meet the cruel sneer!

Sister, were thy parent weeping,
Clanking now the iron chain;
Should we find thee here a sleeping,
Rouse thee, but to plead in vain!

Mother, were thy nursing taken
From thee by a ruffian hand;
Should we find thee all unshaken,
Coldly say, 'tis God's command!

Thou, whose plighted faith is given,
Register'd in heaven on high;
Should that tender tie be riven,
Would'st thou deem it worth a sigh!

Should'st thou see the loved and chosen,
Sold for lucre, sold again;
Would'st thou deem the heart-spring frozen
That should taunting mock thy pain?

Ah! methinks thy heart would quiver
Like the aspen leaf at play;
With a cold and death-like shiver,
Thy sick soul would turn away.

Then, oh! why and wherefore loiter,
Hear ye not the plaintive tone,
Coming from the field of slaughter?
'Tis a sister's dying moan.

Mothers, Sisters, take your stations!
Leave your creeds and castles behind;
Of one blood God made the nations,
Gave his Son for all mankind.

MARTHA.

The Presbyterian Church.

PROCEEDINGS OF THE GENERAL ASSEMBLY, 1836,
Recorded by the Editor of the New-York Evangelist.

MONDAY MORNING, May 30th.

On the opening of the session, Rev. Dr. Miller offered a resolution, for the appointment of a committee of thirty, from this General Assembly, to consider the STATE OF THE CHURCH, and report thereon. It was carried without opposition, and the following 18 clergymen and 12 laymen, named by the moderator on the committee, viz:

Clergymen.—Dr. Miller, Dr. Skinner, Dr. Hoge, Dr. Neill, Dr. Graham, Dr. Allan, Messrs. Cleaveland, McFarland, Wharey, Stonerod, B. B. Hotchkiss, Koomtz, Brainerd, Bergen, Lewers, Labaree, and H. S. Pratt.

Elders.—Messrs W. Edwards, J. Lennox, A. White, W. Jessup, Ewing, Engleton, Morrow, A. Platt, J. Wilson, Nesbit, and K. Stewart.

These, the moderator said were selected with reference to the local and other sections of the church. (The "committee of thirty" were called together at the close of the session, by the chairman Dr. Miller, who represented to the committee that the main ground of their appointment was the critical situation of the church in reference to the subject of SLAVERY! Truly, it can no longer be said that the church is asleep on the subject of this great national sin. It is understood that Dr. Miller attended the meeting on Saturday evening, of the members from the slave states, and that his alarm at the state of the church arose from the determined and unconquerable opposition of the Southern members to the adoption of his own report.)

Mr. Barnes resumed his argument, and proceeded till he came to the examination of the doctrinal charges. It being then about ten o'clock, the Assembly took a recess of ten minutes. When the house was called to order again a strenuous effort was made to take up the

ORDER OF THE DAY. Dr. Miller's report and Mr. Dickey's counter-report on slavery, were made the order of the day for Monday morning, at 10 o'clock. The member who made the call said there were many who had received special instructions on the subject, and it was one in which the Southern churches feel a deeper interest than in any other subject that can be introduced, and as the hour assigned had arrived, they felt it to be their privilege and their duty to request that it might be taken up.

Mr. B. B. Hotchkiss moved that it be postponed, to be taken up immediately after the issuing of the

case of Mr. Barnes. If brethren feel the deep interest they profess in the subject, they will not fail to stay after this case is disposed of. No doubt they mean to stay and see the end of both questions, and no injustice will then be done.

Mr. T. A. Cooper, of Tenn., said he felt himself peculiarly situated: he did not know but it was determined, or would be, that he had not merely no right to a seat here, but no right to a place in the church of Jesus Christ. I have waited ever since I took my seat to have this subject come up, and let us, who are from the south, see what we are and where we are, in relation to the General Assembly. It is undeniable, that a large part of the Assembly feel a deeper interest in this than in any other point, and we wish to have it decided. It is not the purpose of those who came from the south to detain the General Assembly with any protracted debates. We do not come here to debate the question of our right to hold slaves. We wish to have it distinctly understood, that we have not come here to enter into an argument, to prove that we are not sinning against God, in taking the ground we do. If others choose to discuss the question, we will not bear the blame of the consequences of such discussion. We are prepared for the decision, without wishing to say one word as to the merits of the question. We hope every brother has come here, having examined the constitution of the church and the word of God, and prepared to give his vote without going into discussion.

Rev. Mr. BERGEN, of Illinois, wished only for even-handed justice. I put it to my brother, can we again postpone this case, and again introduce a subject of deeply exciting and agitating interest. When the missionary question came in, we felt that justice was not done. I trust the brethren's love of justice and of order, will lead them to waive this claim. I will go with my brethren, most freely, for the indefinite postponement of this whole question of slavery. But do not let it come up now to postpone Br. Barnes' case.

Rev. Mr. PRICE, of Kentucky, said this suggestion was the very one that was most objectionable to the South. The idea of indefinite postponement is the very argument of all others that would make them most unwilling to give up their claim. They do not want indefinite postponement. They want a decision.

Rev. Dr. MILLER thought, that as the Assembly have assigned this day for the consideration of this subject, and the very deepest interest is felt in a decision on the subject, by our beloved brethren from the South, and he would fain hope that in half an hour or so, they could bring it to a close, he wished it might be done. Does any member imagine, that a protracted discussion will subserve either side. It has undergone a discussion for a long time, and with the deepest interest, and I cannot see how any one here can for a moment dream that he shall make the least impression on another. I hope the brethren will consent to take the vote at once on some such proposition as this, that it is not proper for the General Assembly to take any further order on the subject. I think if any brethren expect good from a discussion of this subject, they are deceived in point of wisdom, and that the health, peace, comfort and happiness, both of ourselves and of the church, will be promoted by a speedy closing up of the subject.

Dr. SKINNER was afraid of the experiment. He did not believe the subject could be brought to a decision in a day. No question whatever, unless it be perhaps, this case of Mr. Barnes, has produced so much excitement in the Presbyterian church. The feelings of this body are too much excited to think for a moment of having the subject disposed of without discussion. We shall find it extremely difficult to introduce any minutes which will unite the views of brethren from the South and the North. On Saturday, Dr. Hoge urged, that we should proceed in the case of Mr. Barnes, because great injustice was already done him by the delay. And shall we now go on to increase this injustice while he lies under sentence of suspension from the ministry, and when he has begged us not to suffer any other subject to interrupt the proceedings till the question is finally decided!

Mr. ARMSTRONG of Va., said, that after the remarks made, he should feel it his duty to insist on the order of the day. He hoped the subject might be decided without discussion, but he was apprehensive that if not taken up now, it will be left till the greater part of the Assembly is broken up. He felt the injustice done to Mr. Barnes, but injustice to the South was a greater evil, for a large body of churches were thus kept hanging in suspense to know their fate.

Mr. NIXSON, of Georgia, was aware of the injustice that would accrue to the parties from having another agitating subject intervene. But he was satisfied brethren did not see the great importance of the other subject, and the necessity of a speedy decision. This General Assembly should know the position which we occupy, and I am prepared to announce it. We prefer any thing before an indefinite postponement. We shall regard an indefinite postponement as equivalent to a direct assertion of principles wholly at variance with the views and interests of the South, and will involve consequences deeply affecting the unity of the church. We have sympathies with both the parties in this case, and regret that delay should take place in the process of their case. But we cannot forget, that so far as relates to five or six or seven states of this Union, the future interests of our church depend on the action of this General Assembly. The crisis has actually arrived, which tests the question of the continuance of the churches in all the states from Virginia to the gulf of Mexico. I will not argue the merits of the question. The question must now be settled, or we are foreclosed from future action, and may as well renounce our name as a church. We love the church, and deprecate division, but it is solemnly true, that any postponement of this subject, or any oblique action, or any evasion of this subject will be equivalent to a direct declaration that the South are sinners in the tenure by which they hold their property. The results of this question are certainly as momentous as any other, and inasmuch as it is made the order of the day, let us take it up, and without debate, meet the question and settle it at once and forever. In our view this is most desirable. Our course is settled, almost, as the decrees of Omnipotence. Debate will do no good. Brethren may express their sentiments, if they think proper, on general principles of conduct, but debates on the merits of this question are but talking to the winds. I hope the Assembly will take the question on a distinct proposition now. Indefinite postponement will involve all the consequences adverted to. We shall insist most solemnly, that no equivocal motion shall be put. The question must be met with fairness, without any concealment or management, without any ecclesiastical tactics, or political maneuvering of clergy or laity. That the Assembly should meet the question, as men and as Christians, is all the South have to ask and the least we can admit.

Dr. HOGG spoke of the unprofitableness of debates on mere points of order, and procedure of business. He was sorry to hear brethren prematurely taking positions and telling the Assembly what they will and what they will not consent to. He had been inclined to agree with Dr. Miller in hoping that this question might be taken without debate, and so disposed of in a short time. But he is now convinced it could not be done; and that, were in favor of postponing the order of the day, so as not to renew their injustice to Mr. Barnes. In fact, it would be injustice to both subjects to intermingle them. Mixing discussions on slavery with a case of discipline, will tend to create precipitation and confusion on both. By a solemn vote of the house, a large committee has been appointed on the state of the church, and this question of slavery will doubtless come in review before that committee, whatever may be the decision of this house now.

Mr. CHAMBERLAIN, of Missouri, said, that on the question of slavery itself, he intended to go with the south, but on this question of postponement, he should be constrained to vote with the north, and against the south. He begged, therefore, that the opposition to a postponement might be withdrawn. The vote was then taken on the motion to postpone the order of the day, to come up immediately after the issuing of the case of Mr. Barnes, and carried, only a very few voices being heard in the negative.

The Moderator, before the adjournment in a very distinct and audible manner, called the attention of the assembly to a notice, which he had been requested to give, and proceeded to read a notice of the meeting of the Pittsburgh Anti-Slavery Society, to be held this evening, in the Protestant Methodist church in fifth street. Distinct mention is made of this circumstance, apparently trivial, because it was the act of a southern man, and because no northern or preceding moderator had ever condescended to give notices of anti-slavery meetings. Something is gained, in a recognition before the Assembly.

WEDNESDAY MORNING, June 1.
No business was transacted yesterday afternoon, except the continuance of Dr. Junkin's reading.

This morning, on the opening of business, Rev. HORACE S. PRATT, of Georgia, rose, and said he had seen in a newspaper called the New York Evangelist, of which a certain Joshua Leavitt is the editor, a paragraph which he would read, as follows:—"The Moderator of the General Assembly of the Presbyterian church, in the United States, of America, for the year of our Lord 1836, is a SLAVE-HOLDER!!!" With three notes of admiration and staring capitals.

He said it was evidently designed to reflect upon this House, and upon its moderator. He had observed the editor of this paper daily taking his seat within the limits of this house, for the purpose of taking notes. He thought a person who would insult the house in such a manner would not be entitled to enjoy that courtesy. He therefore moved that Joshua Leavitt be requested to remove beyond the limits assigned to this Assembly. The motion was seconded.

THE MODERATOR arose and said, that whatever might be the habits of that paper, it had for once told the truth, if it never had before. It was true, the Moderator of the General Assembly is a slave-holder. He hoped the brother would therefore withdraw the motion. There was no occasion for it—he did not wish it. The moderator had received no insult. In forty years that he had lived in the world, mingling with all sorts of people, he had never been insulted. A gentleman and a Christian would not insult him, and a scurrilous character could not. He thought the House had better stand on that ground.

MR. PRATT said he could not withdraw the motion. He conceived that an indignity had been offered to the Assembly, which the House owed it to itself to notice, and he should therefore demand the question on the resolution.

MR. HARMON KINGSBURY said he wished to bear testimony to the fact, that he knew Mr. Joshua Leavitt entertained a decided respect for the moderator, and therefore could not intend an insult to him. He had heard Mr. L. spontaneously remark, that he thought the present moderator presided with more dignity and effect than any one who had occupied the chair for five years.

MR. J. RANKIN bore the same testimony.

Rev. J. H. HOTCHKISS thought it hardly worth while for the General Assembly to spend its time in declaring its views of this or that editor of a newspaper.

Rev. Dr. McLEOD, of New-York, maintained that the moderator was entitled to the protection of the House, and when any person enjoying the courtesy of the House, chooses to spread over the length and breadth of the land imputations against the moderator, we ought to withdraw ourselves from that man.

Rev. J. FROST thought it hardly worth while to attempt to correct editors of newspapers in this way. A large portion of this House, and of the community, both north and south, do not consider it at all derogatory to the character of the moderator to be a slave-holder. So far as I learn, the editor has merely stated a fact, which is true. The inferences which people may take from this fact will be merely matters of opinion. He thought the notion not worthy of the dignity of the House.

MR. VANDERMAN, of Ohio, moved the indefinite postponement of the matter. Two men started on a journey. One went early in the morning, but stopped to pelt every cur that barked in the street. The other started at noon, but before night overtook and passed his neighbor, because he kept on his journey, and let them bark. Let us not stop to pelt the newspaper editors, but let us opinion correct them.

MR. PRATT opposed the postponement. It was evidently intended as an insult to this court. If a man had committed a similar outrage on a civil court, he would have been imprisoned for the crime of disrespect to the court. The least we can do is to recall the privilege of a seat within our limits which this individual enjoys by the courtesy of the House.

The question was put on the indefinite postponement, and carried by an overwhelming vote, only a few voices being heard in the negative. (The editor of the Evangelist respectfully acknowledges, with gratitude, and in this only public manner in his power, the renewed courtesy received from the venerable General Assembly of the Presbyterian church in the United States, in permitting him to occupy a seat on the floor of their house, for the purpose of reporting their debates and proceedings. From the session of 1830, when with diffidence and unobserved, he first set the example of reporting the debates in the General Assembly, for seven successive sessions, the house have refused to express their disapprobation of the practice of reporting, or to throw any obstacles in the way of its exercise. Their voice, and the voice of the church, as indicated by the presence, at this moment, of editors or writers of about a dozen religious papers, following the precedent set in 1830, is now full in favor of the determination, "Let there be light.")

The editor owes it to himself to aver, that in penning the paragraph in question, he had not the remotest idea of offering any insult or disrespect to the General Assembly, in stating a public and generally known fact respecting the gentleman whom they had elected to the dignified office of moderator. Still less did he design any unkindness to the moderator himself, whose conduct in the chair has elicited the highest commendation of all parties, and who has never hesitated to avow in all places the fact that he is a slave-holder. The paragraph was written in Pittsburgh, on the first Saturday, being the third day, of the session, being the 21st day of May, was transmitted to New-York, printed in the paper of May 28th, and returned to Pittsburgh, where it was received and read on the 30th, being nine days from the writing. The sole object of the paragraph was to record a fact, as one of the signs of the times, to let the churches know, and the friends of human rights know, in Europe as well as America, the actual state of public sentiment among the clergy of the Presbyterian church in the United States, that they would choose a slave-holder, for whatever reasons and however well qualified, to preside over their deliberations.

These facts, recorded and noted, serve as talismans, or way-marks, to show the progress we make, forward or back. Let the present fact be remembered for future warning.

It may be well enough to notice, that the mover of this affair is a northern man, one of those who obtain bread by spreading the shield of the gospel over the sin of slave-holding; while the Moderator of the Assembly, who deprecated the interference, is a native of the south, and born to legal inheritance of slaves. We see the difference.

The sensitiveness of the southern members, at the naked announcement of such a fact, is quite remarkable. Why should they think it an insult to the moderator to publish the fact that he is a slave-holder, when they so confidently maintain that slave-holding is right? It recalls to mind an occurrence that took place some years ago in the city of New-York. The celebrated Frances Wright, it is well known, denounced the restrictions of the marriage covenant and the seventh commandment as unjust and injurious, and ridiculed the idea of attaching criminality to unrestricted indulgence. The famous Magdalen Report afterwards alleged that there were in the city 10,000 females who lived in prostitution. The statement created a prodigious sensation, particularly among the enemies of religion, and a public meeting was held in Tammany Hall, at which a leading member of Frances Wright's society presided, to denounce the Magdalen report as an insult to the women of New-York, and threaten popular violence against the writer. In other words, they received as an insult, the allegation that women were actually doing what these resolvers were strenuously endeavoring to prove it was right for them to do. The gentlemen from the south maintain that it is right for them to be slave-holders, and then charge the editor of the Evangelist with insulting them, by simply stating the fact that they are slave-holders. It shows how deeply God has written on the human soul the conviction, that charging women with fornication, and men with slave-holding, is charging them with A CRIME.

It is a reproach to this General Assembly, and will be felt as such to the end of time, that they chose a slave-holder to take their Chair. And if the editor of the Evangelist had FALSELY charged this act upon them, an indignant public would have justly visited him with the deepest reprobation. As it is, "the fault is in the facts," not in the witness, who stands acquitted of wrong by the general voice of the Assembly itself.

[TO BE CONTINUED.]

Worthy of Note.

A gentleman from North Carolina, a slave-holder, being in New-York during the meeting of the American Anti-Slavery Society, last week, determined to attend in person, to see what kind of animals the abolitionists were.

The representations which had been made to him of their character, principles and conduct, had impressed his mind that they were of all men, the most vile and wicked. But on seeing and hearing for himself, he was perfectly astounded to find things so different from what he had reason to expect from the accounts which had been given him. Some of the abolitionists had much conversation with him—invited him to call at the Anti-Slavery office, which he accordingly did, and frankly owned that he found nothing in the doctrine and doings of abolitionists that looked like incendiaryism.

The truth will yet find its way to the honest part of the southern community, and they will stand up swift witnesses against the reckless lying pro-slavery press of the north, that has so basely deceived them in respect to the designs of their best friends, the abolitionists.—Information has already been received of the emancipation of about five hundred slaves through the instrumentality of abolitionists.—Pawtucket Rec.

Another.

While Brother Stanton was speaking before the Young Men's Anti-Slavery Society, I observed a gentleman sitting near by me, appearing remarkably well pleased, and highly animated.

I apprehended him to be a Methodist, from the fact, that after their manner, when they have a good season in religious meetings, he would now and anon breathe out glory! glory! in a subdued tone—and frequently in loud whispers respond to brother Stanton's assertions—that's truth—truth, &c. &c. No sooner had Mr. Stanton closed, than he leaped upon his feet—declared himself to be a southerner—and seemed filled with ecstasy that he was undeciphered respecting the abolitionists. He affirmed that they preached the truth—that he rejoiced in it—and had long rejoiced in it—but from the statements which had been made to him at the South concerning the abolitionists, had no idea before, that they held such sentiments. He bid them God speed with all his heart.—ib.

New England Anti-Slavery Society.

Five months ago the "gentlemen" dough faces of Boston were "frightened out of their propriety," by twenty women who met to talk about slavery. Lynch law was accordingly resorted to for the prevention of so calamitous a catastrophe—poor souls—if they had any souls.—Well—on the 27th ult., a Convention, numbering [five] hundred and eighteen, from all the states of New England, met at that same place, to wipe out the stain from the character of the city; and there was none to make them afraid. They went even so far as to pass a resolution appealing to the moral heroism of the nation to sustain the vital right of free discussion; rebuking in that way the indiscretion of Governor Everett who impugned that right. The meeting subscribed above six thousand dollars to be expended for anti-slavery publications—and that is the way the free people of America reply to the "gentlemanly mobs" who would muzzle them and the press.

Pittsburgh Times.

A Delightful Fact.

Mr. Editor—Some months ago I communicated for your columns a statement headed, "A lamentable fact," giving an account of a northern minister, who went to the south and married a female slave-holder, with whom he was found at a horse race in England, after receiving tickets, procured at great pains, to attend an interesting religious anniversary. I noticed that this anecdote was copied into a large number of newspapers in various parts of the country. It gives me pleasure to communicate now an anecdote of an opposite kind, and I hope it may obtain equal publicity.

A minister of the gospel, in one of the cities of New-England, fell in love with a young lady from the south, who was on a visit to the place. He was favorably received. The lady was reputed to be very rich. Some were so unwise, while they congratulated the minister on his happy prospects, to speak of the fortune he was to receive with his bride. After a while the minister repaired to Georgia to visit the lady of his choice, and both he, and his people, expected that he would return a married man. But when he arrived at the lady's residence, he learned that her fortune consisted of a large plantation of slaves! He revolted at the idea of becoming a holder of his fellow beings as bondmen, and urged the lady to dispossess herself of them, in a philanthropic manner, telling her he could not think for a moment of his or her being a slave-holder. She demurred, consulted her friends, and replied, she could not give them up. Choose, then, said the minister, between your slaves and me; unless you part with your slaves I must return

without you. She adhered to slavery, and he to his resolution. Noble Christian! He returned to his parish without a wife; but as soon as the facts were known, his parishioners felt that they had new cause to love and respect their beloved pastor.—Emancipator.

Murder of a Slave.

A man named James Martin, supposed to be from Hinds county Mississippi, was murdered on the night of the 20 ult. in Virginia, at a place nine miles east of Kingwood, Preston county. He was travelling with five negroes, one man and four women, and during their encampment he was shot by the negro man, with one of his own pistols. The five negroes have been confined in gaol for examination. The sum of \$1841 was found on his person. His carryall, two trunks, &c., were taken into custody by the sheriff. It was inferred from his papers that he had business connexions in Baltimore.

The New York City Colonization Society.

Hold its annual meeting on Tuesday evening, 10th inst., at Chatham-st. Chapel. Having heard and read so much on that subject, and the same things so many times over and over, for the last four or five years, I did not tax myself with attendance. I will, however, notice some things said by the speakers, which I have from the united testimony of clergymen and others who were present.—Mr. Atkinson of Virginia stated that there are as many Christians among the slaves of the South, as among the white people of the North. Yet they are altogether unfit to enjoy liberty! They would cut their master's throats in return for emancipation! Mr. Hodgson said that American slavery is far preferable to African liberty! Ergo, American slavery is right we suppose to be his conclusion, of course. We deny both premises and conclusion. Mr. Plummer, of Virginia, dwelt on the alarming effects of circulating anti-slavery publications in the South. A few abolition printed handkerchiefs had produced most frightful results in Richmond. Soon after, he stated that the slaves "turned loose" would be just about as harmful as so many frogs. The "niggers" would not fight. A regiment of a thousand white men, would put to flight all the "blacks" in the world. He declared that he could sleep with unfastened doors any where in Virginia, with greater safety than in the city of New-York with all its bolts and bars. For this declaration he was clapped and applauded most lustily by a New-York auditory. What a compliment to themselves! And how consistent with each other were Mr. Plummer's statements!—Vermont Tel.

A Good Sign.

The Dayton Republican, speaking of the conduct of a Postmaster, in stopping a newspaper that was not altogether to his taste, says—

"It is in this way that the agents of Mr. Kendall are beginning to establish a censorship over the Press. The next step will be to stop the circulation of all antislavery newspapers, then those that are opposed to the administration. This done, and their censorship fairly established, we will become the white slaves of the masters of the black slaves at the south. Lynch law will become the exclusive law of the land; and will be enforced against any who dare to utter sentiments not in accordance with those of their masters. This state of things is fast coming about—let the friends of free discussion and universal liberty be active and vigilant, and these things may yet be averted from us."

We trust "the friends of free discussion and universal liberty" will be as active and vigilant as the Republican can wish them.

Spirit of the North.

This is neither Lynch Law nor excommunication, but free discussion, at all hazards, and self defence. It is this. The Anti-slavery fund for publications was computed for this year at \$500,000. The amount actually realized on is \$100,000. Mr. Gerrit Smith, formerly a colonizationist, opened the subscription with a check for \$2000. Is it a spirit like this that the south can crush! Not the single fact of the burning of Fowlersville church, will add an amount more than the value of that church to the Anti-slavery fund.—Pittsburgh Times.

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Cin. June 10, 1836.

BOOKS.

For Sale at the Anti-Slavery Depository, in Cincinnati.
Channing on Slavery,
Jay's Inquiry,
Mrs. Child's Appeal,
Stroud's Sketches of the Slave Laws,
Life of Granville Sharp,
Memoirs of Wilberforce,
Memoirs of Phillis Wheatley,
Right and Wrong in Boston,
Fountain.

Cin. June 3, 1836.

PAMPHLETS.

For Sale at the Anti-Slavery Depository in Cincinnati.
Proceedings of the Rhode Island Convention, held in Providence on the 2d, 3d, and 4th days of Feb. 1836.
Fourth Annual Report of the Massachusetts Anti-Slavery Society, Jan. 1836.
Anti-Slavery Catechism,
Evils and Cure of Slavery,
Authentic Anecdotes of American Slavery,
Reports of the American Anti Slavery Society, &c. &c.

Cin. June 3, 1836.

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